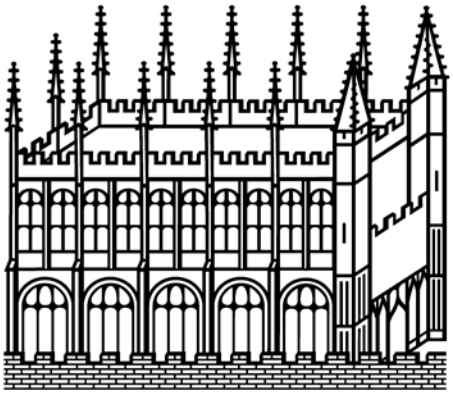

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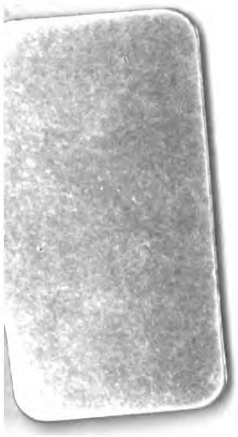

A

VINDICATION

OF THE

SCRIPTURE-DOCTRINE

OF

ORIGINAL SIN,

FROM

Mr *TAYLOR*'s free and candid EXAMINATION of it.

Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν.

ROM. i. 22.

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PREFACE.

THE following Sheets pretend to no more than a Vindication of the Scripture-Doctrine of Original Sin, from Mr *Taylor*'s Misrepresentations of it, and his Objections against it; and a Vindication of several Texts of Scripture, in which this Doctrine is contained, from the forced and unnatural Senses which, the Author apprehends, Mr *Taylor* hath put upon them, in favour of his own Scheme.

No

No further Explication and Proof of this Doctrine is here attempted, than what was neceſſary to theſe Purpoſes. The Writer moſt ſincerely joins with Mr *Taylor*'s *hearty Wiſh*, in his Preface, *That we may all ſtudy the Scriptures impartially, peaceably, and in the Spirit of Love.* It is hoped nothing will be found contrary to that Spirit in the enſuing Pages. Mr *Taylor* would have us *freely uſe our own Judgment, without any Regard to his.* And he declareth, *If we are led into any Error, by an implicit Faith in what he ſaith, we ourſelves ſhall be accountable for it.* This Book is writ with a ſincere Intention and Deſire, that none may be accountable for any ſuch Error. If any Sentences ſhould be thought too ſevere, the Writer hopes the candid Reader will conſider, how difficult it is to read over a Book, wrote with ſo much Spirit

Spirit and Warmth as that which this remarks upon, without, now and then, catching a little of the Author's Fire. He preſumes, therefore, that the Admirers of Mr *Taylor*'s Book cannot juſtly find Fault with this Performance, on that Account: He is rather apprehenſive of the Cenſures of ſome others, who, perhaps, will not find their Indignation at Mr *Taylor*'s Book ſufficiently expreſſed in this. But, however that be, he is ſure, that he *hath honeſtly endeavoured to ſet Things in a juſt Light*, without aiming at gratifying any Party; and therefore hopes he ſhall eſcape the ſevere Cenſures of all true Lovers of Truth, and of the Word of God. He is of Opinion with *Solomon*, that *only by Pride cometh Contention*; and that if we all ſtudied the Scriptures with a more humble Mind, we ſhould ſtudy them more impartially and peaceably;

we

we ſhould then form our Notions by the plain expreſs Words of divine Revelation; and not labour to twiſt and diſtort the ſacred Words and Phraſes into a Compliance with our own preconceived Schemes: And then would all our Opinions be more conſiſtent with Truth, and with one another, and *our Love would abound more and more in Knowledge and in all Judgment.*

A VIN-

A VINDICATION OF THE SCRIPTURE-DOCTRINE OF ORIGINAL SIN.

From Mr TAYLOR's free and candid Examination of it.

PART I.

FREE and *candid* are very good Words, and Freedom and Candour are excellent Things, to mix with all our Enquiries after Truth, and in all our Controverſies, eſpecially about Matters of Religion. 'Tis pity ſuch good Words ſhould ever be abuſed; and it raiſes a juſt Indignation when, at any time, we ſee them put for Bigotry

and Prejudice, for Ignorance, Wrath, and Effrontery. What they really ſtand for in the Title Page of the Performance now under Conſideration, will appear from the Contents of it. The Doctrine here propoſed to our *free and candid Examination*, is *The Scripture-Doctrine of Original Sin.* The Author ſtyles himſelf *a Miniſter of the Goſpel*, and aſſures us *he has made the Revelation of God alone the Rule of his Judgment*; and alſo that *he has laid out a good deal of Pains upon the Scriptures, with a particular Eye to this Point.* Theſe are inviting Conſiderations to attend the Progreſs and Reſult of his Enquiries about this Matter. One cannot but read him with Candour; or if there be any Danger of a Biaſs from Prejudice, it muſt needs be in favour of his Scheme, which ſo apparently tends to flatter our natural Vanity, and to give us a good Conceit of ourſelves. No Man, ſurely, can be prejudiced againſt his own Nature; Men are generally rather apt to be over charitable to themſelves. If this Author then can ſatisfy us, that the Notion of Original Sin which has ſo long and ſo generally prevailed in the World, is nothing but a vulgar Error; That we have no Reaſon to be *ſorry*, or *dread the Wrath of God, for Adam's Sin* [a]; that we derive nothing but *Benefits* from it [b]; that we are

[a] Page 14. [b] P. 21.

are *born* into the World *under the Smiles of Heaven*, without any *moral Corruption*, or *Propenſity to Sin* in our Nature [c]. That *we are made in the ſame Image of God that Adam was* [d], and that *to talk of our wanting that Righteouſneſs in which Adam was created, is to talk of nothing we want* [e]. It is brave good News; and if he can but prove it is true, ſo that we may ſafely venture our Souls upon it, we muſt needs hold ourſelves very much obliged to him; and we will promiſe to transfer much of our thankful Regard from Chriſt, (whom we have ignorantly, it ſeems, looked upon as our Redeemer, and Saviour from the manifold Ruins of the Fall,) to this worthy Miniſter of the Goſpel. He offers to *lead us by the Hand* in this important Enquiry; and I rejoice that I can ſet out with him in perfect Harmony, when he ſays, *Page* 2, that all *Truth, neceſſary to Salvation, is revealed in the holy Scriptures; and the Scriptures, not the Opinions of Men, no not of good Men, no not of many learned and good Men, are the Rule of our Faith.— But it is the Word and Revelation of God alone upon which my Faith is founded.* Let us then, by all means, *open the Bible*, as our Author adviſes, *and keep a ſtrict Eye upon it, as we go along.*

[c] P. 254, 184, 185. [d] P. 175. [e] P. 179.

This Writer finds but *five Places, in all the Bible, where the Conſequences of the firſt Sin are certainly and plainly ſpoke of.* However, as he well adds, *the Bible is open to every Body*; and there, I make no doubt, but any unprejudiced Reader will find a great many Places more, in which the firſt Sin is *certainly* and *plainly* referred to, and the Conſequences of it *certainly* and *plainly* deſcribed; but if Mr *T.* will not allow that to be certainly and plainly ſpeaking of them, I will not wrangle for a Phraſe, nor diſpute about Words. He ſhall lead me by the Hand in his own Way; and diſpoſe the *many* Places of Scripture, that ſpeak of Original Sin, into what Claſſes he pleaſes.

The firſt Place then is *Gen.* ii. 17. where God threatens *Adam* with Death, in Caſe of his eating the forbidden Fruit. Upon which, though here is not a Word ſaid relating to *Adam*'s Poſterity, yet, our Author juſtly obſerves, if the Sentence had been immediately executed upon him, *all his Poſterity muſt*, in courſe, *have been extinct with him*, p. 8. and ſo deprived, even of an Exiſtence, which otherwiſe was deſigned them. Methinks this looks ſomething like *Adam*'s being conſtituted the fœderal Head of all his Poſterity, that their Exiſtence, or Non-exiſtence, is made to depend, (by the Original Law, or Covenant, which God gave to *Adam*,

Adam,) on his perſonal Obedience, or Diſobedience, to it.

The ſecond Place of Scripture, which ſpeaks certainly and plainly of the Conſequence of the firſt Sin, is *Gen.* iii. 7—25. which gives an Account of the Fear and Shame that ſeized our firſt Parents, immediately upon their Tranſgreſſion; their endeavouring to fly from the Preſence of God; the judicial Sentence which God pronounced upon *Adam*, and *Eve*, and the *Serpent*; and the Expulſion of our firſt Parents out of Paradice, and from the Tree of Life. Upon this Paſſage Mr *T.* diſcants largely, for ſeveral Pages; but, as a great Part of what he there offers, is quite beſides the Purpoſe of the Argument in Debate, I ſhall only take Notice of his Remarks and Reflections upon it. He obſerves, that *for any thing that appears in the Text, the evil Action which* Adam *and* Eve *committed was perſonal; and that, ſetting aſide the Tempter, no body committed that ſinful Act of Diſobedience but they themſelves: This*, he ſaith, *is manifeſt*, p. 13. And if all his Obſervations were but as manifeſt as this is, his Book would then be indeed, what I am told it is boaſted to be, *viz.* an unanſwerable Performance. Who ever ſaid, or thought, that the ſinful Act of our firſt Parents Diſobedience was any body's Act but their own; or that any of their

their Poſterity, actually and perſonally, committed that Sin; that is, *eat the forbidden Fruit?* If our Author means this wonderful Obſervation, in oppoſition to the Imputation of the Guilt of *Adam*'s Sin to his Poſterity, it is as manifeſt, as even this his Obſervation is, that he does not at all underſtand the Doctrine which he has undertaken to write againſt. He ſhould have known, before he wrote on this Subject, that *actual perſonal Sin*, and *imputed Guilt*, are quite two Things, which yet he perpetually confounds, or makes them to be the ſame, throughout his Book. Thus, in the Paſſage now before me, from the evil Actions being perſonal, which our firſt Parents committed, and done only by them, he argues, *ſo muſt alſo the real Guilt be perſonal, and belong only to themſelves.* Where, if by *real Guilt* he means *perſonal Guilt*, as diſtinguiſhed from *imputed Guilt*, I do not know, nor ſuſpect, that any body believes otherwiſe: But if he means, (as one ſhould rather gueſs from what follows) that, becauſe they only committed the ſinful Action, therefore the penal Effects of it could extend to none but themſelves; or, which is the ſame thing, that the Guilt of it, or an Obligation to ſuffer Puniſhment for it, could not, in Juſtice and Equity, be imputed to, or laid on, their Poſterity. I ſhall take the

Liberty

Liberty to deny the Conſequence, notwithſtanding our Author has ſo abundantly proved it, by many repeated Aſſertions. He tells us, indeed, that *no other could, in the Eye of Juſtice and Equity be puniſhable for that Tranſgreſſion, which was their* (*viz.* our firſt Parents) *own Act and Deed, and not the Act and Deed of any other Man, or Woman, in the World.* And in the next Page he ſays, *no other could be ſorry for a thing in which they had no hand, which was done before they had a Being.* Now if there be any thing in this Argument, *viz.* that *Adam*'s Poſterity could not, in the Eye of Juſtice and Equity, be puniſhable for his Tranſgreſſion, becauſe it was his perſonal Act, and not theirs; I conceive it muſt prove univerſally, that it is unjuſt and unequitable to puniſh the Children and Poſterity of any Man, for *his* perſonal Crimes, which *they* had no hand in committing, and which it may be were committed before they had a Being: and yet, moſt certain it is, that God has, in other Caſes, actually puniſhed the Crimes of Parents upon their Children and Poſterity, and ſometimes to far diſtant Generations. Nay, and ſuch an Imputation of the Guilt of one Man's Crime, or an Obligation to ſuffer Puniſhment for it, upon his Children appears, in fact, to be agreeable to the Reaſon of Mankind, and to the approved

proved Rules of Juſtice and Equity in all civilized Nations. Thus *Canaan*, the Son of *Ham*, is curſed with Slavery for his Father's Crime, and the Puniſhment is entail'd on his Poſterity after him, *Gen.* ix. 25, 27. *Noah* pronounced that Curſe under a prophetic Afflatus, and God confirm'd it by his Providence. And thus not only the Wives and Sons, but the little Children of *Corah*, *Dathan*, and *Abiram*, who cannot be ſuppoſed to have had any hand in their Fathers actual Rebellion, are yet made to ſhare in that exemplary Puniſhment which was inflicted upon them by the immediate Hand of God, *Numb.* xvi. 27, 33. And when *Joſhua*, and all *Iſrael*, had ſtoned *Achan*'s whole Family, and burned them with Fire, for *Achan*'s ſingle Crime, we read, that upon this, the *Lord turned from the Fierceneſs of his Anger*; which ſhews his Approbation of what was done, *Joſh.* vii. 25, 26. Again the Puniſhment of *Gehazi*'s perſonal Sins of Covetouſneſs and Falſhood is laid upon *his Seed for ever*, 2 Kings v. 27. Now will Mr *T.* ſay, that the Poſterity of *Ham* and of *Gehazi*, and the Children of *Corah* and of *Achan* could not, in the Eye of Juſtice and Equity, be puniſhable for the Crimes of their Fathers, which they (their Children) had not perſonally committed, and which they could not poſſibly

poſſibly help? Will he be bold to ſay that, in theſe Caſes, the Judge of all the Earth did not do right? Yet ſo much his Argument muſt prove, if it proves any Thing: and then might not his Terms of *highly prophane and impious*, which he ſo candidly applies, by Conſequence, to the Doctrine of the Imputation of the Guilt of *Adam*'s Sin to his Poſterity, *p.* 14. be juſtly retorted on his own Argument? Could not the Wives and Children of *Corah* and of *Achan* be ſorry, for what their Huſbands and Fathers had done? And could not the Poſterity of *Ham*, and the Seed of *Gehazi*, be ſorry for their Fathers Crimes, which had entailed *Slavery* on the one, and *Leproſy* on the other? No doubt but they could be ſorry, and were ſorry: And if Mr *T.* is not ſorry that our firſt Parents ſinned againſt God, and brought ſuch wide, and laſting Ruin upon the World, I am very ſorry for it. Or, whatever our Author will pleaſe to make of theſe Old Teſtament Stories, I hope he will pay ſome Regard to the modern improved Wiſdom of Mankind. Has he never then heard, that the Children of any Nobleman were puniſhed with the Loſs of Eſtate, and of Titles, and Honours, which formerly belonged to the Family, for their Fathers Treaſon? or, it may be, it was the treaſonable Act of their Great Grand-father,

which he committed before they had a Being. And have they no Cauſe to be ſorry for what their Father or their Grandfather did, and for which they are ſuffering Beggary and Diſgrace to this Day? Even the *Heralds*, who are Gentlemen of nice Honour, have their *Abatements* in Coats of Arms, belonging to particular Families, which denote ſome diſhonourable Action, or Stain in the Character of ſome remote Anceſtor; and the Deſcendants are ſtill obliged to bear the Diſgrace of it. In ſhort, this Author's Aſſertion, that *none can, in the Eye of Juſtice and Equity, be puniſhable for a Tranſgreſſion that was not his own Act and Deed*, nor has any Reaſon *to be ſorry for it*, flies moſt directly in the Face, not only of the Juſtice and Equity of God, but of the common Senſe and Reaſon of all Mankind.

Now if it were juſt and equitable, that Children ſhould bear the Puniſhment of their Fathers Crimes, in *all*, or in *any*, of the forementioned Caſes, our Author's ſo often repeated Argument againſt the Guilt of *Adam*'s firſt Sin being imputed to his Poſterity, *viz.* becauſe *he*, and not *they*, committed the ſinful Act, muſt needs be good for nothing. Facts are ſtubborn Things, which will yield and buckle to no Arguments whatever. And, if theſe Facts are true, it is as certainly true, as that the *Judge of all*

the

the Earth doth right, that, though no Man can be conſcious of his having committed a Crime, which not he, but another Perſon committed, and though there can be no Conſciouſneſs of perſonal Guilt, but upon perſonal Tranſgreſſion; yet it is not, in all Caſes, unjuſt and unequitable to impute the Guilt of one Man's Sin, or the Obligation to ſuffer Puniſhment for it, to another Perſon. It is not always unjuſt to puniſh Children for the Sins of their Parents; for this is no more than what God has actually done, very often, and what he does in the Courſe of his Providence every Day; and it is what the wiſeſt and moſt civilized Nations upon Earth continually practiſe. And why then ſhould it be thought unjuſt and unequitable, for God ſo to impute the Sin of *Adam* to all his Poſterity, as to inflict ſome Puniſhment upon them for it? If the Reader deſires to be further ſatisfied of the Reaſonableneſs and Equity of this divine Procedure, I would refer him to a late Book, *viz. The Ruin and Recovery of Mankind*, in which, I believe, he will find the moſt eaſy, rational, and ſcriptural Account of the Doctrine of Original Sin that has yet been publiſhed.

After all that Mr *T.* has ſaid, to prove that the Guilt of our firſt Parents Sin belonged wholly to themſelves, and that we, their Poſterity, have nothing to do with it,

nor any Reaſon to be ſorry for it; he cannot but be ſenſible of one notorious Fact, too glaring to be denied, that looks with a very malignant Aſpect on his Scheme and Argument, *viz. That all* Adam's *Poſterity are, in fact, ſubjected to the ſame Afflictions and Mortality here, by Sentence inflicted upon our firſt Parents*; and *they deſcend to us in Conſequence of their Tranſgreſſion*, p. 20. But yet our Author is very poſitive, that *theſe are not inflicted upon us as Puniſhments for their Sin. We may ſuffer for the Sin, and actually do ſuffer for it; but we are not puniſhed for their Sin, becauſe we are not guilty of it*, p. 21. If Mr *T.* would have reaſoned upon Facts, inſtead of endeavouring to make Facts buckle to his Scheme, the Argument would naturally have ſtood thus; We do, in fact, ſuffer for *Adam*'s Sin, and that too by Sentence inflicted on our firſt Parents, we ſuffer the ſame Mortality and Death which God puniſhed them with, in conſequence of their Tranſgreſſion, therefore we are, ſome Way, and in ſome Senſe, guilty of their Sin; for *the Judge of all the Earth doth right*, and, therefore, will not make a Perſon ſuffer for a Sin which he is in no Senſe guilty of. I would aſk here, What is Guilt, but an Obligation to ſuffer Puniſhment for Sin? Now ſince we ſuffer the ſame penal Evil, *viz.* Death which God threatned to, and inflicted upon, *Adam*, for his Sin; and

and ſince, it is allowed, we ſuffer this for *Adam*'s Sin, and ſince alſo we are obliged to undergo this Suffering by the Sentence of God, who has appointed unto all Men once to die, becauſe *Adam* ſinned; is not the Concluſion then moſt plain and evident? Therefore we are all ſome Way guilty of *Adam*'s Sin. But our Author has a quaint Conceit to help in this preſſing Difficulty, *viz.* that the Sufferings, Afflictions, Mortality, and Death, which came upon *Adam*, and which come upon us, for his Sin, are not inflicted under the Notion of a *Curſe*, but they are given as *Benefits* to Mankind. As to our firſt Parents, he obſerves, that *although* (in the Sentence which God pronounced upon them) *they are manifeſtly ſubjected to Sorrow, Labour, and Death; yet theſe are not inflicted under the Notion of a Curſe*, p. 19. This Gentleman ſhould, by all means, have told us what a Curſe is, or, rather, in what new Senſe he underſtands that Word; for without the Help of ſome new Meaning, I ſuſpect no Mortal will be able to diſtinguiſh betwixt a Curſe, and thoſe Puniſhments which God inflicted on our firſt Parents for their Sin. *It is obſervable*, he tells us, that *the Spirit of God wholly abſtains from the Uſe of that Word*, viz. Curſe, *even with regard to their outward Condition; and much more with regard to their Souls.*

But,

But, on the contrary, it is obſervable, the Sentence on *Adam* begins with *Curſed is the Ground for thy ſake, Thorns and Thiſtles ſhall it bring forth to thee.* And if this Curſe does not relate to *Adam*'s outward Condition, what does it relate to? In what Senſe could the Ground be curſed, which had neither ſinned, nor was capable of being puniſhed, but only in regard to *Adam*'s outward Condition? It was Part of the Curſe upon him, that the Ground was now made leſs fruitful than before; ſo that it would require his painful Labour to till and cultivate it. Thus the *Jews* are threatned, in caſe of their Diſobedience, *curſed ſhall be the Fruit of thy Land, the Increaſe of thy Kine, and the Flocks of thy Sheep,* Deut. xxviii. 19. Did any body ever conceit that this Curſe was threatned merely to the Fields, the Corn, and the Cattle, and not at all to the Proprietors and Owners of them. A Line in *Milton*, if our Author had read it, might have prevented this egregious Blunder; where the true State and Meaning of the Curſe upon the Ground is expreſſed with beautiful Propriety.

" ——*On me the Curſe aſlope*
" *Glanc'd on the Ground: With Labour I*
muſt earn
" *My Bread.*——

As

As to US the Poſterity of *Adam*, our Author will have the Afflictions and Death which we ſuffer, in conſequence of his Sin, to be Benefits and Bleſſings to us, inſtead of Evils and Curſes. So that it ſeems, inſtead of being puniſhed for the Sin of our firſt Parents, we are graciouſly rewarded, and bleſſed for it. This is turning the Tables to purpoſe. But though the Scripture repreſents the ſanctified Afflictions of good Men, as Means of their ſpiritual Improvement; theſe *Things ſhall turn to their Salvation through the Supply of the Spirit of Jeſus Chriſt*, Phil. i. 19. And ſo the original Curſe is converted into a Bleſſing to God's peculiar People; yet Mr. *T.* will find it hard to ſhew how temporal Afflictions, Sufferings, and Death, are Benefits to Men in the general; or even to the bigger Part of Mankind; which, if there be any Thing in his Argument, they muſt be.

Another Text of Scripture, in which our Author allows the Conſequences of *Adam*'s Sin are directly ſpoke of, is, 1 *Cor.* xv. 21, 22. *For ſince by Man came Death, by Man alſo came the Reſurrection of the Dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive:* Upon which Mr *T.* obſerves very truly, that *the Apoſtle here ſpeaks, manifeſtly, of that Reſurrection of Chriſtians, which is oppoſed to ſleeping in Chriſt, or being dead*

dead, in a State of Relation to Chriſt; of that Reſurrection, of which Chriſt's riſing from the Dead, on the third Day, was the firſt Fruits, the Pledge and Pattern. But to me, it does, by no means, appear, *equally clear and indiſputable*, from this Text, *that in Chriſt all that die in Adam are made alive*, for then, how comes the Apoſtle to make, *them that ſleep in Jeſus*, to be the peculiar Deſcription and Privilege of the dead Saints? even thoſe *whom God will bring with him*, 1 Theſſ. iv. 14. and by which they are diſtinguiſhed from thoſe others, concerning *whom there is no Hope*, ver. 13. And elſewhere I find Chriſt called the *firſt-born from the Dead*, in relation to *his Body the Church*, Col. i. 18. but no where, that I remember, in all the Scripture, is the Reſurrection of Chriſt repreſented as the Firſt-fruits, the Pledge, and Pattern of the Reſurrection of all Mankind. It is not ſo very certain, as this Writer would have us think, that all who ſhall be raiſed by Chriſt's Power, ſhall be made alive *in Chriſt*, according to the true Scripture-meaning of that Phraſe. The Truth is, that in this 1 *Cor.* xv. the Apoſtle is ſpeaking of the Reſurrection of the Saints only. He treats here of the Reſurrection, under the Notion of a Privilege; he deſcribes the Reſurrection-Bodies as vaſtly improved, as being raiſed in *Incorruption*, and

Power,

Power, and *Glory*. Now, does any one ſuppoſe that the Reſurrection will be a Privilege to the ungodly; and that this Deſcription of the Reſurrection-Bodies will, in any tolerable Senſe, agree to the raiſed Bodies of wicked Men? If Mr *T.* will pleaſe to *open his Bible, and keep a ſtrict Eye upon the whole Context*, he will ſee it is *quite undeniable*, that the Apoſtle is here ſpeaking of the Reſurrection of true Believers in Chriſt; and that he confines his whole Diſcourſe to their Caſe, and to theirs only: for the Perſons of whom, and of whoſe Reſurrection, he is here ſpeaking, are ſuch as are *fallen aſleep in Chriſt*, ver. 18. they are thoſe *who have Hope in Chriſt*, ver. 19. and of whoſe Reſurrection the Reſurrection of Chriſt was *the Firſt-fruits*, which ſuppoſes their relation to him, as a Redeemer and Saviour, *ver.* 20. As to the Wicked and Unbelievers, the Apoſtle does not at all conſider their Caſe in this Argument. *From this Place*, therefore, *we cannot conclude that Chriſt will deliver all Mankind from Death, which is the Conſequence of Adam's firſt Sin, whatever that Death be.* For what the Apoſtle here aſſerts is only, that as all thoſe Perſons, of whom he is now ſpeaking, *die in Adam*, as well as other Men, ſo *they* ſhall all be *made alive in Chriſt*. Behold here the Miſchief of Mens *contenting themſelves with Scraps and ſingle Sentences*

of Scripture, which in Sound may ſeem to mean one Thing, but really have, taken with what goes before, and what follows after, a quite different Signification; which, as Mr *T.* very juſtly obſerves, *p.* 3. *is a very fallacious Way of proving Things from Scripture.*

We come now to that, which, in our Author's Apprehenſion, is the moſt difficult Place of Scripture, that ſpeaks of this Point, *viz. Rom.* v. 12—19. and a moſt difficult Place indeed it is, to be in any tolerable Senſe reconciled with his darling Scheme; but otherwiſe I can ſee no great Difficulty in it.

The Apoſtle having treated in the preceding Chapters of the Cauſe and Manner of the Sinner's Juſtification before God, *viz.* through the Righteouſneſs of Chriſt, and by Faith in his Blood; and having ſpoke of ſeveral of the good Fruits and Conſequences, of Juſtification, in the former Part of this fifth Chapter; he proceeds in the Verſes before us, further to illuſtrate this Point of Juſtification and Salvation by Chriſt, by comparing it with, or rather ſetting it in Oppoſition to, the Cauſe and Manner of our Ruin by the Sin of our firſt Parents, as Oppoſites will often illuſtrate one another. And here any unprejudiced Reader will ſee that the Apoſtle compares *Adam* and *Chriſt*, as two fœderal Heads; and ſhews how what we loſt

in

in one, is reſtored by the other, and that with abundant Advantage. He makes *Adam* to be a Figure, or Type, of *Chriſt*, ver. 14. and he ſhews the Similitude, or Reſemblance, betwixt them; not, indeed, in reſpect to any thing that was merely perſonal to either of them, but with reſpect to ſuch Things, as by, and from them, redound to others. He plainly conſiders them both as public Perſons, political Heads, and fœderal Repreſentatives, the One of all his natural Deſcendants, the Other of all his ſpiritual Seed: or, agreeably to the Diſtinction which the Apoſtle had laid down before, the One, even *Adam*, of the whole World of Mankind, *who are all become guilty before God*; and the Other, even *Chriſt*, of all thoſe *who obtain the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe*, Chap. iii. 19, 22.

I moſt heartily approve of our Author's Advice here, *that we ſhould keep our Eye ſtrictly upon the Text, as it lieth in the Bible.* And, by the Way, I am very well ſatisfy'd that the ſtricter Eye we keep on the Bible, the leſs ſhall we be in Danger of falling in with his Scheme. Let us now attend ſtrictly to this Text as it lieth in the Bible, and ſee what we can make of this *difficult Place, this ſeemingly obſcure Paragraph.* I am in

great Hopes, if we do not ſuffer ourſelves to be blinded by Prejudice, in favour of any preconceived Scheme, it may not ſeem quite ſo obſcure as this Author intimates; nor ſhall we need ſo much Labour of Criticiſm to make it intelligible, as he hath beſtowed upon it.

Concerning the Conſequence of *Adam*'s Sin upon his Poſterity, we have here the following Particulars.

I. That *by one Man Sin entered into the World*, viz. into the World of Mankind: which will naturally lead us to conceive, that the whole World is, ſome Way, affected with, and concerned in, *Adam*'s Sin; and this, indeed, is evident, becauſe,

II. Death, which is the Wages of Sin, and which was the very Puniſhment that God threatned to *Adam*'s firſt Tranſgreſſion, is actually inflicted on all Mankind; *Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men*, ver. 12. Upon which it is aſſerted in the next Words,

III. That all have ſinned, *ſo Death paſſed upon all Men, for that all have ſinned.* It ſeems then that all Men are deemed Sinners, or, as having ſinned, in the Eye of God, on Account of that one Sin, of which alone the Apoſtle is here ſpeaking, *viz.* the firſt Sin,

Sin, of that one Man which brought Death into the World. And,

IV. Not only after, but before, and *until the Law* (given by *Moſes) Sin was in the World*, and Men were deemed to be Sinners, and were accordingly puniſhed with Death, through many Generations, while as yet God had given no other Law to Men (at leaſt, which was generally broken by them *) in which he threatned the Puniſhment of Death, beſides that which was given to *Adam*; and he is not ſo unjuſt as to impute Sin to his Creatures, and to puniſh them, for tranſgreſſing a Law which they are not under. *Sin is not imputed where there is no Law, nevertheleſs Death reigned from Adam to Moſes.* And it is further manifeſt, that this Puniſhment was not then inflicted on Mankind for any actual Sin of theirs, becauſe it was inflicted on a vaſt Multitude of Infants, who had neither eaten of the forbidden Fruit, nor lived long enough to be capable of committing any actual Sin whatever;

* We find but one poſitive Law, which God gave to Men, from *Adam* to *Moſes*, that made Death the Penalty of tranſgreſſing it, *viz.* the Law againſt Murther; *Gen.* ix. 6. *Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* But this Law was not given until more than 1600 Years after the Creation; and it is not probable that, after it was given, many Perſons ſuffered Death on that Account. Yet all thoſe Ages afforded but one ſingle Inſtance, *viz. Enoch*, of an Exemption from Death in the whole World of Mankind.

ever; and therefore *had not ſinned* in any Senſe, *after the Similitude of Adam's Tranſgreſſion*, ver. 14. Therefore,

V. It was *through the Offence of one*, or through the one Offence of *Adam*, *that many are dead*, ver. 15. and *by one Offence Death reigned by one*, ver. 17. And ſince the Sin of *Adam* is thus puniſhed upon all his Poſterity; it follows,

VI. That they were all involved in that Sentence of Condemnation, which God paſſed upon him for his Sin. And ſo the Apoſtle ſaith, *ver.* 16. *The Judgment was by one to Condemnation*; and *ver.* 18. *by the Offence of one, Judgment came upon all Men to Condemnation.* And ſince it thus plainly appears, that all *Adam*'s Poſterity are involved in his Condemnation, and are actually puniſhed for his Sin, it muſt needs follow, and it may very properly be ſaid,

VII. That they all ſinned in *Adam* as their fœderal Head, to which purpoſe the Apoſtle writes, *ver.* 19. *by one Man's Diſobedience many were made Sinners*, κατεστάθησαν, which Mr *T.* very well tranſlates *were conſtituted* Sinners. They were ſo conſtituted Sinners, by *Adam*'s ſinning, as to become thereupon liable to all the ſame Puniſhment which had been threatned to his Tranſgreſſion.

From

From all which now, methinks, were I to borrow a little of our Author's modeſt Language, I might ſay, *it certainly, clearly,* and *infallibly* appears, that *Adam* ſtood in the relation of a fœderal Head to all his Poſterity; and it is, therefore, no improper Language to ſay, *that they all ſinned in him, and fell with him in his firſt Tranſgreſſion.*

Let us further attend to the Parallel which the Apoſtle runs in this Paſſage betwixt *Adam* and *Chriſt*, the *Type* and the *Antitype*, in the following Particulars.

I. Both have done ſomething, by which, many others that came after them, are affected, and with whom it fares, either better, or worſe, for what they did. *Through the Offence of one many are dead,* and *the Gift of Grace, which is by one Man Jeſus Chriſt, hath abounded unto many,* ver. 15.

II. That which the firſt *Adam* did, with which many (that is, indeed, all Men, as having been repreſented by him,) are affected, and from whence they receive Detriment, was *Sin, Offence,* and *Diſobedience* to God. They all ſuffer by *one that ſinned,* ver. 16. by *the Offence of one, by one Man's Diſobedience,* ver. 18, 19. That which Chriſt, the ſecond *Adam*, did, by which many (that is all to whom he is a fœderal Head) are affected, and from whence they receive Benefit, is *Righteouſneſs* and *Obedience. By the*

Righteouſneſs

Righteouſneſs of one, by *the Obedience of one*, ver. 18, 19.

III. The Detriment which thoſe, whoſe fœderal Head *Adam* was, receive through him is, their *being made Sinners*, that *Judgment is come upon them to Condemnation* and *Death*, which is the Wages of Sin, is, therefore, inflicted on every one of them. On the other hand, the Benefits which thoſe, whoſe fœderal Head *Chriſt* is, receive by, and through him, are *Grace*, or the Favour of God, *Juſtification*, *Righteouſneſs*, and *eternal Life*. *The Grace of God, and the Gift by Grace, which is by one Man Jeſus Chriſt, hath abounded unto many. By the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life. By the Obedience of one many are made righteous*, ver. 15, 18, 19.

Thus the Apoſtle ſhews the Parity betwixt *Adam* and *Chriſt*, and betwixt the Effects of *Adam*'s Sin and of *Chriſt*'s Righteouſneſs, all the Way; only in two Inſtances he argues with a MUCH MORE, *ver.* 15, & 17. and ſhews that the Effect of *Chriſt*'s Righteouſneſs doth vaſtly exceed the Effect of *Adam*'s Tranſgreſſion; as,

1. It removes many Sins, beſides that one Sin of *Adam*, which involved all his Poſterity in the Guilt of it. *If through the Offence of one, (or through one Offence) many be*

be dead; MUCH MORE *the Grace of God, by Jeſus Chriſt, hath abounded unto many. The Judgment was by one to Condemnation; but the free Gift is of many Offences into Juſtification*, ver. 15, 16.

II. *Chriſt* raiſes his People to a much happier Life than that which *Adam* enjoyed in his earthly Paradiſe, and more firmly ſecures the Continuance of it to them. MUCH MORE *they which receive Abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life, by one Jeſus Chriſt*, ver. 17.

Thus we have gone through this difficult Place of Scripture, as Mr. *T.* calls it; and I perſuade myſelf, if we may be allowed to take the Words and Phraſes, which the Apoſtle here uſes, in the moſt obvious and natural Senſe, we can have no great Difficulty to underſtand it, even without the Help of our Author's Paraphraſe. And here I would aſk, Suppoſing the Apoſtle, or, rather, the Spirit of God, did really intend to teach us the Doctrine of the Imputation of the Guilt of *Adam*'s firſt Sin to all his Poſterity, and of both the firſt and ſecond *Adam*'s fœderal Relations and Tranſactions, what plainer, ſtronger, and more expreſſive Words and Phraſes could he have uſed to convey thoſe Ideas to us, than thoſe which are made uſe of in this Chapter? As it is, to be ſure a very wrong and *fallacious*

Way of proving Things from Scripture, to argue merely from the *Sound* of Words, *which may ſeem to mean one Thing, but when taken with what goes before and after, have quite a different Signification*; ſo it is no leſs wrong and fallacious, to depart from the moſt obvious and natural Meaning of Words and Phraſes, unleſs there be an apparent Neceſſity. But ſuch it ſeems our Author thinks there is, in interpreting this Paſſage of Scripture. Some Errors of the Tranſlation muſt be amended; and ſome Phraſes muſt needs be conſtrued into a leſs common and obvious Meaning. I will preſent the Reader with a few Specimens of each Sort; by which he will be very well able to form a Judgment of our Author's admirable Abilities for writing *a Paraphraſe upon the whole Epiſtle to the Romans*, which he has as good as promiſed us.

As for Words and Phraſes, which this Writer would, by no means, have taken in the moſt obvious and natural Senſe. One is, *Many were made Sinners*, which he aſſures us means, neither more nor leſs, than, *all Mankind were made ſubject to Death*, p. 30. and this, he is pleaſed to tell us afterwards, he has *demonſtrated*, p. 53. By the Way, I cannot help ſuſpecting that, notwithſtanding our Author is ſo great an Admirer of Sir *Iſaac Newton*, and judges him

to

to have been ſo much wiſer a Man than ever *Adam* was, (*p.* 228.) he is not much acquainted with Sir *Iſaac*'s Demonſtrations; or he never would have talked of having demonſtrated, what in reality he has not produced any common Evidence for. Again, to *receive Abundance of Grace*, ver. 17. is, with our Author, to *improve the Abounding of Grace*, p. 47. and by *the Judgment which came upon all Men to Condemnation*, he will have nothing more to be meant, than merely *Mortality* and *natural Death*; *beſides which*, he tells us, *we find no other Judgment to Condemnation, which came upon all Men, in the whole Bible*, p. 29. It is poſſible he may have found no other; but, whoever will read *Rom.* iii. 19. without a Biaſs to any favourite Scheme, will certainly find there, ſome other and further Judgment to Condemnation, which came upon all the World, ινα υποδικος γενηται πας ὁ κοσμος τῳ Θεῳ, *that all the World may become guilty before God*, or, as the Margin tranſlates it better, *that all the World may become ſubject to the Judgment of God.* And does this Judgment mean nothing but Mortality, and natural Death? Read the Account of the Bleſſings which are oppoſed to this Judgment in the following Verſes, and let any unprejudiced Perſon judge. Theſe are Righteouſneſs, Juſtification, Redemption, and Remiſſion

of Sins, *ver.* 22, 24, 25. *The Righteouſneſs of God which is, by Faith of Jeſus Chriſt, unto all, and upon all, them that believe; being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God.* And does all this mean no more than barely a Reſurrection to Life, in oppoſition to that Death and Mortality which is common to all Mankind? Does all this mean nothing but ſuch a Reſurrection, and ſo far only conſidered, as will be common to the godly and the ungodly. If that be all the Apoſtle's Meaning, he had the worſt Knack at expreſſing his Meaning of any Writer I ever met with. Again, according to our Author's arguing, *p.* 47. *by Juſtification of Life*, ver. 18. and by being *made righteous*, ver. 19. we are to underſtand nothing but the *Reſurrection.* But can we believe that the learned, the inſpired St *Paul* does really uſe ſo many different Words and Phraſes, only to expreſs, what he might have expreſſed ſo much more clearly, by one ſingle Word, *viz. Reſurrection*; and that he uſes Words and Phraſes for the Reſurrection, which had always been uſed to ſignify quite another Thing; ſo that if it had not been for our Author's uncommon

uncommon Sagacity, in clearing up the Apoſtle's Senſe, we ſhould never have been able to come at his Meaning.

I ſuppoſe I have given Inſtances enough of this Writer's Talent, at conſtruing the Scripture Words and Phraſes into any Meaning that will ſuit his own Scheme. At this rate one might make any Thing of any Thing; and by the help of this Art he might have built his Scheme on the *Alcoran*, as well as the *Bible*.

An Inſtance or two of this Author's critical Skill, which he has moſt learnedly diſplay'd, in correcting the common Tranſlation, in order to clear up this obſcure Place of Scripture, ſhall finiſh our Remarks upon it.

The firſt that he preſents us with is to prove that *Many* ſignifies *All*, p. 26. For this he ſeems to think it ſufficient, merely to ſet the *Greek* Words before our Eyes, οἱ πολλοι, which he renders, but without rendering any Reaſon for it, *The many*, or, *all Mankind*. If he really meant any thing more than to impoſe his own Senſe, for Scripture, on ſuch of his Readers as do not underſtand *Greek*, I gueſs he muſt imagine, that the Article οἱ does ſo very much enlarge and extend the Senſe of πολλοι, as to make it ſignify *All* inſtead of *Many*. But this will never paſs with ſuch as have any tolerable

able Knowledge of the *Greek* Language. They well know that this Article is frequently redundant, ſo as not at all to alter the Senſe of the Word it is join'd with. Does οἱ πολλοι ſignify all Mankind? *Rom.* xii. 5. *We being many* (οἱ πολλοι) *are one Body in Chriſt.* Or does it ſignify ſo much as all Chriſtians, or even the Majority of them, 2 *Cor.* ii. 17. *We are not as many* (οἱ πολλοι) *which corrupt the Word of God.* Surely, this was not the Character of all, or of the bigger Part of Chriſtians, even in the Apoſtle's Days, when the Church was in its infant Simplicity and Purity, that they were Corrupters of God's Word. And why then muſt οἱ πολλοι neceſſarily ſignify all Mankind, when the Apoſtle ſpeaks of thoſe to whom *the Grace of God abounded by Chriſt*, and *who were made righteous by his Obedience?* The Truth is, It is no Part of the Apoſtle's View in this Context to determine how many, whether *All*, or *Some* only, of the human Race, are redeemed by *Chriſt*; but only to explain the Occaſion and Cauſe both of the Ruin and Recovery of Men, *viz.* of all that have been ruined by *Adam*, and of all who are ſaved by *Chriſt*; or, of all who were included in *Adam*, as their fœderal Head, (theſe are, indeed, all that deſcend from him,) and all who are repreſented by *Chriſt*, as their fœderal Head, in the New Covenant.

Covenant. But how many, or how few, theſe are, whether they are *All*, or only a *Part* of Mankind, is a Queſtion which the Apoſtle does not once touch upon in this Paragraph. This muſt be determined by other Places of Scripture which treat of that Subject. Here, therefore, οἱ πολλοι, *many*, as well as παντες, *all*, ver. 18. can fairly be underſtood only of all who were repreſented by *Adam*, and all who are repreſented by *Chriſt*, as their ſeveral fœderal Heads, let the Number of them be more or fewer. And thus, not only οἱ πολλοι, but παντες, *all*, is not uncommonly uſed in a reſtrained Senſe, as *Acts* xxii. 15. *Thou ſhalt be his* (Chriſt's) *Witneſs*, προς παντας ανθρωπους, *unto all Men of what thou haſt ſeen and heard*; which muſt admit of a juſt Reſtriction; for there were many Millions of Men to whom *Paul* never preached, and who never heard of what he teſtified. So, when he ſays, *I pleaſe all Men, in all things*, παντα πασιν, 1 *Cor.* x. 33. it is certain he can mean no more, than that he pleaſed all thoſe Men *with whom he had any Converſe and Concern*, in all things that were *lawful*. And again, *Luke* vi. 28. *Wo unto you when all Men* (παντες οἱ ανθρωποι) *ſhall ſpeak well of you*. I preſume no Man, in his Senſes, will underſtand by *all Men* there, all the Individuals of the human Race. And thus

thus when St *Paul* ſaith, in the Paſſage before us, that *by the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life*, in oppoſition to Judgments coming upon all Men by the Offence of one, it is moſt natural to underſtand it, agreeably to the Drift of the whole Context, only of all Men whoſe fœderal Head *Chriſt* is, whatever Proportion they may bear to the whole human Race. And yet certain it is, that if our Author's Senſe of οἱ πολλοι, *viz. all Mankind*, ſhould fall to the Ground, not a few of his *clear, certain, infallible, demonſtrative* Arguments, which are built on it, as their only Foundation, muſt fall together with it.

As ſome other of our Author's Criticiſms, by which he labours to prove, what no body denies, ſeem to be intended merely to diſplay his Learning (a Point which I will by no means diſpute with him) I paſs them over. There is only one more that I ſhall take notice of in this firſt Part of his Book, by which he propoſes to correct and amend the preſent Tranſlation. It is upon *Rom.* v. 12. *So Death paſſed upon all Men, for that* (ἐφ' ᾧ) *all have ſinned:* The marginal Tranſlation reads it, *in whom*, but Mr *T.* obſerves, that *the Particle* ᾧ *refers, according to the Rules of Grammar, to* θανατος, *Death, as being the next Subſtantive going before that it*

it can agree with; therefore not to ανθρωπος, *Man*, in the Beginning of the Verſe, as our marginal Tranſlation refers it. I ſhall have occaſion to remind our Author of this Part of the Criticiſm hereafter; let it paſs for the preſent. The moſt laboured and learned Part of his Critique on this 12th Verſe is upon the Prepoſition επι, which the Text, in our Verſion, tranſlates *for*, and the Margin, *by*. But our learned Author finds, that in ſeveral *Greek* Authors (as they are quoted in his *Scapula*'s Lexicon) *this Prepoſition, when conſtrued with a Dative Caſe, as it is here, ſignifies, among other things*, to, *and* unto; accordingly, what we render, *for that all have ſinned, ſhould rather have been, unto which* (Death) *all have ſinned*; or, *as far as which* (Death) *all have ſinned: This, ſurely, is right*, ſaith our Author, *p.* 52. Now, by *all Men have ſinned*, he has before *demonſtrated*, is meant, neither more nor leſs than, that *they are all made ſubject to Death.* Accordingly, the true Verſion of this Text muſt, as this Gentleman has *demonſtrated*, be preciſely thus, *and ſo Death paſſed upon all Men, ſo far, or as far as which, all are ſubjected to Death. This ſurely is right*; nay, it is ſo exceedingly evident, that, methinks, our learned Author need hardly have beſtowed ſo long, and laboured, a Criticiſm on this Text, in order

to convince us of it. Such Criticiſms as theſe ſufficiently ſpeak their own Value. But if Mr *T.* can help us to no better a Correction of our common Tranſlation than this, in my Opinion, we had e'en as good make ſhift with the old one. And, indeed, ἐφ ᾧ πάντες ἥμαρτον, does ſo obviouſly mean, *becauſe all have ſinned*, i. e. actually, or imputatively, that all Difficulty vaniſhes, if we will ſubmit to plain Revelation. *Upon the whole, it ſeemeth to our Author, that he has got the true Senſe of this Place of Scripture*; as well it may, to a Man who deals in nothing leſs than *Demonſtration*, and *infallible Evidence, which is ſurely beyond all Doubt.* Accordingly he gives us a large Paraphraſe of the whole Paſſage: But it ſeemeth to me, that he has widely miſtaken the Senſe, from the Beginning to the End; and that the common Senſe of our Divines and Commentators gives a more natural, eaſy, and juſt Paraphraſe on theſe Verſes. He tells us, *he has explained them as plainly and as clearly as he can.* And ſo, I believe, he has, in conſiſtence with the Scheme which he ſeems to be reſolved, at all Adventures, to ſupport: But having aſſured himſelf, before-hand, that the common Doctrine of Original Sin cannot be the Senſe of Scripture, he is forced to put the moſt unnatural Meaning on the Apoſtle's Words and Phraſes, to keep them,

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if poſſible, from aſſerting it. But, is it poſſible for a Man of common Underſtanding, who is not ſtrongly byaſſed to a preconceived Scheme, to read this divine Paſſage, and find our Author's Senſe in it? *Credat Judæus*, &c.

After all the learned Pains which Mr *T.* has beſtowed on this Paſſage of Scripture, to reconcile it, if poſſible, with his favourite Scheme, it is ſtill too plain to be denied, that *the whole of this Diſcourſe plainly ſhews, that the Apoſtle underſtood and believed, that Death came upon Mankind by Adam's one Offence: not for that they have all ſinned perſonally, but they have ſinned, and are made Sinners, through the one Offence of one Man*, p. 51. But then to allow this, and yet to deny the Imputation of the Guilt of *Adam*'s Sin to his Poſterity, is ſo glaring an Abſurdity, that our Author finds himſelf conſtrained to try if he can get over it; which, therefore he attempts in an *Appendix* to PART I.

REMARKS

ON THE

APPENDIX *to* PART I.

IN the Appendix, our Author propoſes Two Queſtions: One is, *How it is conſiſtent with Juſtice, that a whole Race ſhould be ſubjected to Death, by the Diſobedience of one Man?* The other is, *How ſhall we account for all Mankind's being made righteous, or reſtored to Life at the Reſurrection, by the Obedience of another Man, Jeſus Chriſt?* So far as theſe Queſtions regard real Facts, the Reader may find an eaſy, rational, as well as ſcriptural Anſwer to both of them, in the Book I referred to before, *viz. The Ruin and Recovery of Mankind.* But let us hear our Author's Account of theſe Matters. As to the firſt Queſtion, he gets rid at once of all Difficulty that may ariſe from the Conſideration of God's *Juſtice*, by aſcribing it wholly to his *Goodneſs*, that *by the Offence of one, Judgment is come upon all Men to Condemnation*;

Condemnation; and that by *one Man's Diſobedience, many are made Sinners*; or, as he is pleaſed to expreſs it, *that the whole Race of Adam are ſubjected to Death for his Sin*; for *Death*, he tells us, *is upon the whole a Benefit*; and *from thence we may account for all Mens being made Sufferers by the Diſobedience of Adam. Suffering of Benefits* is not very common Language: But this Writer deals much in peculiar Acceptations of common Words and Phraſes. All Words were coined by ſome Body; and why may not he have the Liberty of coining new Meanings to Words, when it will ſuit his Purpoſe ſo to do? Well then, by *ſuffering*, we are now to underſtand *receiving Benefits*; and by our ſuffering on account of *Adam*'s Sin, we are to underſtand our being graciouſly rewarded for it, even with the Benefit of Death. *But how is Death a Benefit?* is a Queſtion which our Author puts, *p.* 69. If the Queſtion were, How Death, which was originally a Curſe upon Mankind, is now turned into a Benefit, by the Goſpel, to them that believe in *Chriſt*; or, rather, how they receive Benefit by it? a ſatisfactory Anſwer might eaſily be given: But this Gentleman will have Death to be an *original* Benefit, and that to all Mankind. He ſuppoſes it is in mere Mercy and Goodneſs that all are made to ſuffer this Benefit, *viz.*

to increaſe the Vanity of all earthly Things, and to abate their Force to tempt and delude us; and when Death, at near a Thouſand Years diſtance, was not ſufficient generally to gain theſe important Ends, God was pleaſed to ſhorten our Days, reducing them gradually to ſeventy or eighty Years. And, he adds, *if the corrupt Morals of the Antediluvians was the Occaſion of this Reduction of human Life, (as ſeems moſt probable) then it will be true, that as Death entered into the World by Adam's Sin; ſo the haſtening of Death, or Shortneſs of Life, entered into the World, and came upon all Men, by the Sin of that vicious Generation; and by their Diſobedience we are all again, ſo far, made Sinners,* i. e. we receive the Benefit of Death, according to this Author's Senſe. And what Reaſon have we then to be thankful for their Wickedneſs, and to honour the Memory of that vicious Generation, who were, by their Wickedneſs, the Occaſion of our ſuffering ſo important a Benefit, and of our receiving it ſo much ſooner. Our Author goes on to diſplay the Benefit of Death, and of the ſhortening of human Life to it's preſent Standard, *viz. that the wild Rage of Ambition and Luſt might be brought into narrower Bounds, and that Death, being ſet ſtill nearer to our View, might be a powerful Motive to regard leſs the Things of a tranſitory World,*

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and to attend more to the Rules of Truth and Wiſdom. And does this Author, indeed, believe, in good earneſt, that Death is ſuch a Benefit to Mankind, in the general? Does it appear, in fact, that the ſhortening of Life, and the nearer View of Death, has a natural Tendency to produce theſe good Effects? Is it, indeed, generally, a powerful Motive with Men to regard leſs the Things of a tranſitory World; or does not the common Obſervation and Experience of all Ages plainly ſhew the contrary? has not Covetouſneſs been always accounted the Vice of old Age? As Death comes in a nearer View, we plainly ſee, that, generally, Men grow, in their Regard to the Things of a tranſitory World. We are ſure, therefore, that Death is no ſuch Benefit, as our Author deſcribes, to the generality of Mankind; no, but quite the contrary; it is the King of Terrors to them, 'tis the Burden of their Lives, and the Bane of all their Pleaſures. To talk, therefore, of Death's being a Benefit, an original Benefit, and that to all Mankind, is to talk againſt the common Senſe and Experience of the whole World. Or, if our Author ſhould ſuppoſe, that God gave it originally for a a Benefit, but Men pervert it, by their own Fault, into a Curſe and Miſery; how will he account for the Effects proving ſo generally contrary to the original Intention, and

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natural Tendency of the Cauſe, but by ſome as general and uniform a Corruption of human Nature, which yet (as we ſhall ſee afterwards) he will by no Means allow of.

It is ſtrange, 'tis very ſtrange that Death ſhould be originally given by God as a Benefit to Men, and that the ſhortening of Man's Life afterwards ſhould be deſigned as a ſtill further Benefit; and yet, that in the Law which God gave to his favourite *Iſrael*, long Life ſhould be promiſed as the Reward of Obedience, and Death ſhould be ſo often threatened to puniſh Diſobedience. 'Tis ſtrange, that the increaſing Wickedneſs of Mankind ſhould diſpoſe a juſt and holy God to increaſe, and heap, his Favours and Benefits ſtill more and more upon them; and ſtrange, above all, is the Power of *Bigotry* and *Prejudice*, in favour of darling Schemes and Notions, to invent ſuch wild Hypotheſes, and to ſwallow down ſuch monſtrous Abſurdities, rather than ſubmit to plain, rational, revealed Truth.

But our Author pleads Scripture on his Side; *for, in ſeveral Places, the Scripture directly affirms that Affliction and Suffering is the Chaſtiſement of our heavenly Father; and particularly applies our common Mortality to the forementioned good Purpoſes.* But does not even Chaſtiſement ſuppoſe a Fault? that muſt be a cruel Father who will chaſten his Children

Children for no Fault at all. If Mr *T.* will then allow that our heavenly Father does but chaſten us for *Adam*'s Sin, he muſt ſurely allow that the Fault of it does, ſome Way, and in ſome Senſe, lie upon us; or elſe he repreſents the bleſſed God as a moſt cruel Being, and his Dealings with his Children as unrighteous and unreaſonable.

I perfectly agree with our Author, as to other Benefits which may be reaped by Death, *p.* 69. *viz. To form a juſt Idea of the odious and deſtructive Nature of Sin, as Death ſets before our Eyes a ſtriking Demonſtration that Sin is infinitely hateful to God, and the Corruption and Ruin of our Nature——for with Sin, Death, as it's deſerv'd Attendant, entered into the World.* I only add, and ſo it ſtill continues, *the deſerved Attendant on Sin*, and, therefore, on whomſoever Death is inflicted, to them Sin is imputed, even to them *who have not ſinned, after the Similitude of Adam's Tranſgreſſion; for the Wages of Sin is Death*

Thus, our Author has ſhewed, *that while God, as a ſovereign Lord, ſubjected Man to Death, he might, as a Father, do it for Ends good, and kind, and beneficent.* And yet he might, at the ſame time, inflict it upon them in the Nature of a Puniſhment; as a Father puniſhes his Child for a Fault, in order to reform him.

The ſecond Queſtion propoſed in this Appendix is, *How we ſhall account for all Mankind's being made righteous, or reſtored to Life at the Reſurrection, by the Obedience of Jeſus Chriſt?* To which I anſwer; Let it firſt be proved, that to *be made righteous*, and *to be reſtored to Life at the Reſurrection*, mean the ſame thing; and alſo, that all Mankind are made righteous by the Obedience of *Jeſus Chriſt*, before we give our ſelves the Trouble to account for Facts, which, perhaps, are only imaginary. However, as it is certain that ſome Men are made righteous by the Obedience of *Chriſt*, and ſhall obtain a glorious Reſurrection, in conſequence of what he has done and ſuffered for them; Let us ſee how our Author accounts for this Matter. I agree with him, that it is owing to the Worthineſs of *Chriſt*; but I can, by no means, aſſent to the Account which he gives us of this his *ſuperior Worthineſs, his prevailing Intereſt in God beyond all others.* The Scripture evidently aſcribes it to the Dignity of his Perſon, and to the Merit of his Obedience and Sufferings; but Mr. *T.* confines it merely, *to his being ſlain, and redeeming us to God by his Blood*, which he makes to ſignify no more than *his Obedience to God, and Good-will to Men*; or, *his conſummate Virtue*, p. 72. And, in the next Page, he tells us, that *true Virtue, or*

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the right Exerciſe of Reaſon, is true Worth, and the only valuable Conſideration, the only Power which prevails with God. So that, according to this Author, *Chriſt*'s exerciſing his Reaſon in a right Manner, which led him even *to ſacrifice his Life in the Cauſe of Truth, in Obedience to God, and out of Love to Mankind,* is the true and preciſe Meaning of *his being ſlain, and redeeming us to God with his Blood*; of *his ſuffering the juſt for the unjuſt, to bring us unto God*; of *his ſhedding his Blood for the Remiſſion of Sins*; of *his giving his Life a Ranſom for many*; of *his being made Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.* And do all theſe, and many other ſuch like Scripture Expreſſions, mean no more, than, that *Chriſt* exerciſed his Reaſon in a right Manner, exhibiting an extraordinary Inſtance of Virtue, Obedience, and Goodneſs; but without any regard to a proper Atonement for Sin? At this Rate, all the Confeſſors and Martyrs, who have rightly exerciſed their Reaſon in a due Submiſſion to the Will of God, and in bearing the Sufferings which he laid upon them, have, in their Meaſure, the ſame Sort of Worthineſs that *Chriſt* has; and though he may be, in this Reſpect, more worthy than any of them, yet I can ſee no Reaſon why, upon this Scheme, their Worthineſs ſhould not be

alſo a valuable Conſideration; and have Power to prevail with God for the Pardon of ſome Sins, and for the obtaining of ſome Favours; and why *Chriſt* alone muſt *win every Prize*, and bear away all the Honour from them.

Does our Author think, that this poor jejune Account of our Saviour's glorious Work of Redemption will paſs, with any Perſons of common Senſe, who believe the Scriptures to be given by Inſpiration of God? This is making the Scriptures a meer *Noſe of Wax*; and, at this Rate, inſtead of their being the Rule of our Faith, they would be no Rule at all. If we may thus put Meanings to the Scripture Phraſes, which are quite foreign to their obvious and natural Senſe, the Bible might equally ſerve to prove, or diſprove, any Thing; and a Syſtem of Paganiſm may as well be gathered from it, as the Doctrines of Chriſtianity.

The Author cloſes his Appendix with ſome Reflections; of which I have only this to ſay, that they are perfectly well becoming the Doctrine he has advanced, to the great Impoveriſhment and Diſhonour of the whole Goſpel.

THE SCRIPTURE-DOCTRINE OF ORIGINAL SIN VINDICATED.

PART II.

WE proceed now to the ſecond Part of this elaborate and much applauded Work, in which the Author propoſes *impartially to examine the principal Paſſages of Scripture, that have not been conſidered already, which have by Divines been applied, in ſupport of the common Scheme of Original Sin.* And, becauſe it would be endleſs to collect all ſuch Paſſages, he will *confine himſelf to the Account the Aſſembly of Divines have given of it, in their Catechiſms, and the Texts they quote to make good that Account.*

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In this Part the Author has given us large Specimens of his Impartiality and Candour; particularly in the honourable Mention he makes of the Aſſembly of Divines, *p.* 125. and the charitable Apology he makes for their Weakneſs and Ignorance, in quoting ſo many Texts of Scripture, ſo very impertinently, to ſupport a Doctrine which is no where in the Bible. He deſires that what he ſays on this Head may be obſerved, and, therefore, I will tranſcribe it; *I deſire it may be obſerved, that I have no Deſign to aſperſe the Memory of the Aſſembly of Divines, either here, or in any other Part of the Book. 'Tis my Opinion they were a Body of Men not inferior either in Underſtanding, or Integrity, to any in thoſe Days. They were not the Authors of the Doctrine we are examining: No; it had been profeſſed and eſtabliſhed in the Church of* Rome *many Ages before the Aſſembly of Divines were in being. And the Proofs they uſe were ſuch as had been, I ſuppoſe, commonly applied by learned Men to the ſame Purpoſe.* I wonder what this Author would have ſaid of the Aſſembly of Divines, if he had really deſigned to aſperſe their Memory. If this be the Language of his Candour and Charity, what would the Language of his Wrath have been. *The Aſſembly of Divines were not the Authors of this Doctrine.* 'Tis very true, for they found it

it in the Bible, out of which our Author will never be able to expunge it. They were as wiſe as their Neighbours; but it ſeems they, and their Neighbours, in thoſe Days, were all Fools alike. The moſt learned Men of thoſe Times took Things upon Truſt: They ſwallowed down a Doctrine which has no Foundation of Truth; and quoted Texts of Scripture to prove it, as they found them quoted by others, without ever examining into the Meaning of them. But the Maſter-piece of our Author's Ingenuity and *Candour* is the Account he gives us from whence they received this Doctrine: *It had been profeſſed and eſtabliſhed in the Church of* Rome, *many Ages before the Aſſembly of Divines were in being*; and I will be bold to add, in the Church of *Chriſt*, ſome Ages before the Church of *Rome* was ſo corrupted. What does our Author mean by this Doctrine's having been profeſſed and eſtabliſhed in the Church of *Rome?* if he means, that it is properly a Popiſh Doctrine; let him ſhew what Connection it has with any of the peculiar and diſtinguiſhing Doctrines of Popery: Or, is it's having been profeſſed and eſtabliſhed in the Church of *Rome*, an Argument of it's being falſe and unſcriptural? That would equally prove againſt the Being of God, and againſt moſt of the fundamental Doctrines of Chriſtianity. I take

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no Delight in retorting our Author ill Language; but, ſurely his candid Terms of *falſe, unjuſt, abſurd, and unreaſonable*, which he ſo plentifully beſtows on the Doctrine of Original Sin, were never more applicable to any Paſſage, even in any controverſial Writings, which are ſeldom wrote with the beſt Temper, than to this Paſſage of our Author's.

Now, though I will aſſure this Gentleman, that *nullius in verba* is as much my Motto as it can be his: 'Tis not the Aſſembly's Catechiſm, but the Bible, that is the Rule and Standard of my Faith; yet I look upon the Aſſembly's Catechiſm to be, in the general, as excellent a Summary of the Chriſtian Faith as any that is extant: I honour the Memory of thoſe worthy Divines, and, in particular, for the judicious Collection they have given us of the Texts of Scripture that either *directly prove*, or *properly illuſtrate*, the Doctrine of Original Sin. Beſides the Texts that directly prove this Doctrine, they have quoted ſome in which the ſad Effects of our original Guilt and Depravity are deſcribed, which are therefore very proper for the Illuſtration of the Doctrine; and it is no ſufficient Anſwer which Mr *T.* gives to ſeveral of them, in order to ſhew, that they are quoted impertinently on the Side of the Doctrine of Original

ginal Sin, that they do not directly ſpeak of it. However there are ſo many Texts in which this Doctrine is either directly ſpoke of, or evidently implied, that our Author might well have ſpared his Obſervation in *p.* 50. viz. *That the Scripture ſpeaks very ſparingly of the Conſequences of Adam's Sin upon us, becauſe, as theſe are freely abſolved and reverſed to Mankind, in Chriſt, we are not ſo much concerned to know them*, &c. where the *Fact* which he obſerves, and the *Reaſon* which he aſſigns for it, are equally true.

Let us now ſingle out ſome of the Texts which are quoted by the Aſſembly to ſupport, or illuſtrate, the Doctrine of Original Sin; and attend to our Author's Remarks upon them.

The firſt is *Acts* xvii. 26. *God hath made of one Blood all Nations of Men, for to dwell on the Face of the Earth*, &c. this is quoted to prove, that *all Mankind deſcend from* Adam. But here our Author brings in his *that is*, (which very often, in this Book, ſtands for that is not:) Made all Nations of Men of one Blood, *that is, God hath made all the ſeveral Nations of the World of one Species, or Kind, endowed with the ſame Faculties.* And ſo they might have been if all Men had been created ſingly and ſeparately, juſt as *Adam* was; but in no Propriety of Language, or common Acceptation of Words, would they

then have been all of *one Blood.* Are Angels of one Blood, becauſe they are of one Species, or Kind; and are probably endowed with the ſame Faculties? But our Author has different Meanings, from other People, for Abundance of common Words and Phraſes. However, to the common Senſe of Men, this Text will appear to be quoted very pertinently to prove what it is brought for. He adds, *If this Scripture is deſigned to prove that the Covenant was ſo made with* Adam, *as a publick Perſon, not only for himſelf, but for his Poſterity; that he ſinning, they alſo ſhould ſin in him; I muſt leave it to every Man to make it out as he can.* And whoever thought this Scripture was quoted to prove all that? Such trifling as this deſerves no Notice.

That *God made a Covenant with* Adam *as a public Perſon, including all his Poſterity; and, conſequently, that all Mankind deſcending from him, by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion,* the Aſſembly have proved very methodically and ſubſtantially: Firſt, from *Gen.* ii. 16, 17. where Death is threatened to *Adam* in caſe of his ſinning; then from *Rom.* v. 12—20. and 1 *Cor.* xv. 21, 22. where we are expreſly told, *that all Men die in* Adam; that *by his Offence Judgment is come upon all Men to Condemnation*; and that

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by his Diſobedience many are made Sinners. The plain and obvious Meaning of which Texts has been already vindicated from the forced and unnatural Senſes which this Author endeavours to impoſe upon them. But ſtill he will have it that it cannot be true, *that all Mankind ſinned in* Adam *when he ſinned; for then the Offence would not have been the Offence of one, but of Millions.* But cannot the *actual* Sin of one be *imputatively* the Sin of Millions? or, cannot the Obligation to ſuffer Puniſhment for it be transferr'd to Millions? That certainly can be, and it has been in other Caſes beſides this, which were mentioned before. Our Author's continually confounding the Notion of *actual* and *imputed* Sin and Guilt, ſhews how well he underſtood the Doctrine which he undertook to write againſt.

The Aſſembly quote *Rom.* iii. 23. *For all have ſinned and come ſhort of the Glory of God,* for one Text to prove, that *the Fall brought Mankind into a State of Sin and Miſery.* Mr *T.* will have it that by *all,* the Apoſtle means only *Men* (that is ſome) *of all Nations.* But, moſt certain it is, that he means all Men of all Nations, or he means nothing to the Purpoſe of his Concluſion and his Inferences, *ver.* 19, 20, 21, 22. and then, *ver.* 23. is as impertinently added by the

Apoſtle, as Mr *T.* would have us believe it is quoted by the Aſſembly of Divines. The Apoſtle concludes, from the View which he had given before of the univerſal Corruption of Mankind, that *every Mouth muſt be ſtopped, and all the World is become guilty before God*, ver. 19. From whence he draws theſe two Inferences; 1. *Therefore by the Deeds of the Law there ſhall no Fleſh be juſtified*; and therefore, 2. The true Way of Juſtification for all Sinners is one and the ſame, *viz.* by *the Righteouſneſs of God which without the Law is manifeſted*, even that *which is by Faith of Jeſus Chriſt, unto all, and upon all them that believe, for there is no Difference, viz.* as to the Way of Juſtification, *for all have ſinned, and come ſhort of the Glory of God.* And, therefore, whoever they are whom our Author will pleaſe to exclude from this *All (all have ſinned)* he muſt likewiſe excuſe from having any need of Juſtification by *Chriſt*, and leave them to be juſtified ſome other Way which the Goſpel gives us no Account of. I hope our Author will conſider this Paſſage a little better, before he favours the World with his intended *Paraphraſe on the whole Epiſtle to the* Romans.

Here it may be proper to take Notice of another of our Author's Remarks, upon the Aſſembly's quoting ſome preceding Verſes of this Chapter, *Rom.* iii. 10—20. in order to prove

prove and illuſtrate an univerſal Depravity and Corruption of human Nature. *For it is written, there is none righteous, no not one; there is none that underſtandeth,* &c. Theſe Texts are collected by the Apoſtle out of the Old Teſtament, moſt of them from the *Pſalms*, one from *Proverbs*, and one from *Iſaiah*; and they are brought to prove that both Jews and Gentiles are all under Sin; *ver.* 9. *We have before proved both Jews and Gentiles that they are all under Sin.* And, for a further Teſtimony to this Truth, he alledges the following Accounts of the univerſal Corruption and Wickedneſs of Mankind, from the Old Teſtament Scriptures. The Concluſion he draws from hence is, that *all the World is become guilty, or ſubject to the Judgment of God*, ver. 19. and the Deſign of all is, to ſhew, that all Men ſtand in need of *that Righteouſneſs of God, which is by Faith of Jeſus Chriſt*, for their Juſtification, *ver.* 21, 22. of *the Redemption that is in Chriſt*, ver. 24. of *his Propitiation for the Remiſſion of their Sins*, ver. 25. And, in ſhort, it is to prove that all Men, who are juſtified in the Sight of God, *are juſtified by Faith without the Deeds of the Law*, ver. 28. But our Author is very poſitive, that the *Apoſtle is not, in this whole Paragraph, ſpeaking of all Mankind, but of a very ſmall Part of Mankind*, viz. *the Jews*,

Jews, p. 102. no, nor *of all the Jews neither, not of every Individual*, p. 104. but only of ſome very wicked Perſons amongſt them, ſome Malecontents under *David*'s Government. He has ſaid a great deal to ſupport this Notion, but not a Word that can vindicate St *Paul*'s Reaſoning from being trifling and falſe, as it muſts needs be according to the Senſe which Mr *T.* puts upon this Paſſage. There is no Neceſſity of ſuppoſing that the Deſcription, in every Verſe which St *Paul* quotes, was, in all reſpects applicable to every individual Perſon. 'Tis enough that every Verſe may be fitly applied to ſome or other; ſo that the whole is a juſt Deſcription of the univerſal Depravity and Corruption of Men. 'Tis granted there is a Difficulty ſometimes, in ſhewing the Force of St *Paul*'s Proofs from the Old Teſtament; but that is no Difficulty with us, in the preſent Argument. Whether he cites *David*, and *Solomon*, and *Iſaiah*, in the primary Senſe of thoſe divine Writers, is not the Queſtion; but if St *Paul* is not allowed to mean here a Deſcription of the univerſal Depravity and Corruption of Men, including all the Individuals of the human Race, his Argument is quite ruined. For to prove that there were ſome wicked Men among the Jews, (which is all that our Author will allow to be intended by theſe Quotations)

Quotations) would, by no Means, anſwer his Deſign; nor make the Salvation *Chriſt* neceſſary to all the Jews, and much leſs to all the Gentiles. I conclude, therefore, that *if the Apoſtle argues wiſely and fairly, as I am well perſuaded he doth, ſuch a general Corruption, as admits of no Exception, is neceſſary to his Argument in the Place under Conſideration.* And, therefore, this Place is very properly and judicially quoted by the Aſſembly of Divines, to prove and illuſtrate the Corruption of human Nature in all the Poſterity of *Adam.*

Our Author finds his Scheme conſiderably embarraſſed by a Text which the Aſſembly quote from *Epheſ.* ii. 3. and ſpends many Pages in endeavouring to relieve it. The Text is, *Among whom (viz.* the Children of Diſobedience) *we all had our Converſation in Time paſt, in the Luſt of the Fleſh, fulfilling the Deſires of the Fleſh and of the Mind, and were by Nature Children of Wrath, even as others.* Mr. *T.* tells us, that *the Apoſtle's true Intent was to convince the* Epheſians, *who were Gentiles converted to the Faith of the Goſpel, that they were Children of Wrath through the Treſpaſſes and Sins in which they had walked,* p. 108, 110. But the Apoſtle moſt evidently ſpeaks here of the *Jews* too, whom he pronounces Children of Wrath by Nature, and of *himſelf* among them, as well

well as of the *Gentiles.* It is not *ye*, as in the two Verſes before, but *alſo We all were by Nature Children of Wrath.* With what Front does this Man ſay, that the Apoſtle ſpeaks here only of the *Epheſian Gentiles*, and *is here deſcribing their wretched and deplorable State while they were in Gentile Darkneſs*, p. 108. Again, the Apoſtle ſays, that They, and Himſelf, and all others, are by *Nature* Children of Wrath; but our Author affirms, *He is not here ſpeaking of their Nature, but of the vicious Courſe of Life they had led among the Gentiles*, p. 111. With juſt as good a Grace might he have denied that the Apoſtle is here ſpeaking of the *Epheſians*, or of any body; or that there are any ſuch Words in the Bible as theſe which the Aſſembly have quoted. But let him but put his own Senſe on the Apoſtle's Words, and he will allow them to be Scripture: For Inſtance, *We all* muſt mean *Ye only*; and *by Nature* muſt mean nothing but *really and truly*, as Mens natural Children are *really and truly their Children* in diſtinction *from adopted Children*; who, by the Way, are as really and truly their adopted Children, as the others are their natural Children. And though our Author does not pretend, nor, indeed, is it poſſible for him, to quote one ſingle Text where *by Nature*, φυσει, bears any thing like the Senſe

Senſe which he would impoſe upon it here; yet, for the Uſe of the *Engliſh* Reader, he quotes a Text, in which quite a different *Greek* Word is uſed, to prove that *by Nature* ſignifies *truly*. It is 1 *Tim.* i. 2. where St. *Paul* calls *Timothy his own Son*, γνησιον τεκνον. It is not worth while, in the preſent Argument, to diſpute the Senſe which our Author puts on that Text, becauſe the *Greek* Word there is quite different from that which is very juſtly tranſlated *by Nature* in this other Text; and therefore his quoting it in order to ſupport his Senſe of this Text is altogether impertinent.

But why muſt we take the Word *Nature* in ſuch a ſtrained metaphorical Senſe, a Senſe in which it is never uſed, when the natural obvious Senſe is ſo eaſy, underſtanding it of Nature as it is corrupted by *Adam*? Becauſe, ſaith our Author, *it is infinitely abſurd* ſo to underſtand it, *therefore the Apoſtle cannot mean they were liable to divine Wrath or Puniſhment by that Nature which they brought into the World at their Birth.* Methinks then it was not a little abſurd for this Apoſtle, who was ſo great a Maſter of Language, both by Learning and Inſpiration, to make uſe of a Word which, in its moſt obvious Senſe, muſt needs convey ſuch an abſurd Notion to his Readers, when there were other plain Words enough by which

he might have expreſſed his Meaning, ſo that no Body, hardly even our Author himſelf, could poſſibly miſunderſtand him. But where lies the infinite Abſurdity of that Doctrine which the Apoſtle's own Word ſo plainly teaches; *viz.* that *we all are, by Nature, Children of Wrath?* Why, becauſe, ſaith our Author, *this Nature, whatever Infirmities it may be attended with, is no other than God's own Work and Gift; and to ſay the Nature he gives us is the hateful Object of his Wrath, is little leſs than Blaſphemy againſt our good and bountiful Creator*, p. 110. If our Nature was ſtill juſt as God originally made it, and as when he ordained the Propagation of it by a prolific Order, in the Days of Innocence, this might be true; but the Truth is, this Nature is now ſo vitiated by the firſt Man's ſinning, that it expoſeth us to the Wrath of God: And this I take to be ſo far from an infinite Abſurdity, that it is a reaſonable and divine Truth, and an infinite Number of hard Words of *Abſurdity, Blaſphemy*, &c. will never make it falſe. Thus *Jeſus* himſelf was called a *Blaſphemer*, and *mad*, when he ſpoke divine Truths. *Our Nature*, ſays this Author, *is no other than God's own Work and Gift, for his Hands have faſhioned and formed us, every one of us.* Sure he doth not mean, that God has made and faſhioned every one of us in the ſame immediate

immediate Manner as he created *Adam*. And if he only means, what is the Truth of the Caſe, that God is the Author of our Nature, as he created Man at firſt with a Capacity of propagating his Species, and ordered and eſtabliſhed the Law of ſucceſſive Propagation through a long Series of Ages and Generations; to which we muſt, no doubt, add the continual concurring Influence of his Power to render this Law effectual; how will it follow, that becauſe God is thus the Creator and Former of every one of us, therefore it is infinitely abſurd to ſuppoſe, that we are by Nature Children of his Wrath; or, that our Nature has not, by ſome Means or other, been ſo vitiated ſince the original Law of its Propagation was eſtabliſhed, as that it is now become diſpleaſing and hateful to God? Was God obliged to cancel, or to alter, the Law which he had eſtabliſhed for the Propagation of Mankind, becauſe the firſt Man had defiled his Nature, and muſt neceſſarily, therefore, propagate a defiled Nature to all his Children and Poſterity? And can the Blame of their Defilement, with any Sort of Juſtice, be charged on God? becauſe he only concurs, by his almighty Power, to maintain his original Law of Creation and Propagation. If our Author's Way of arguing, *viz.* That we cannot derive a corrupt Nature from *Adam*, becauſe it is God

who hath formed and faſhioned every one of us, proves any Thing, I apprehend it would prove that none of the Children of Men can derive either any bodily Diſtempers, or evil Paſſions and Diſpoſitions of Mind from their immediate Parents. And yet that Multitudes really do ſo, is as notorious a Fact as almoſt any in the World. How often, and how manifeſtly, do the Vices of lewd Parents taint the Bodies of their Children with evil and painful Diſeaſes, and entail Miſeries even on their remote Deſcendants? And thus we often ſee it that the God of Nature and Providence doth *viſit the Iniquities of the Fathers upon the Children to the third and fourth Generation.* Is any thing more certain than that the *Leprouſy*, *Gout*, and *King's-Evil*, nay, and *Frenzy* too, which is a Diſorder of the Mind as well as of the Body, run in the Blood from Parents to Children, through a long Succeſſion? And how often do we as evidently trace the Father's evil Temper, his Pride, his Paſſion, and his malicious Spirit, in the Temper of his Son, as we trace the Features of his Face in the Features of his Offspring. And yet, moſt true it is, that God's Hands have formed and faſhioned every one of them, the Son as well as the Father, the Deſcendants as well as the more remote Progenitors. But now, as we ſee with our own Eyes, that this does not hinder

Childrens

Childrens deriving evil Habits of Body, and evil Diſpoſitions of Mind from their Parents and Progenitors, where then is the *infinite Abſurdity* of ſuppoſing, that all the natural Deſcendants of *Adam* have derived from him defiled and corrupted Natures; though God, by his firſt enacting, and ſtill continuing the eſtabliſhed Law of Propagation, may very truly be called the Maker and Former of every one of them? Will our Author ſay, that all the evil Infirmities of Body and Mind which many Children, ſo apparently, derive from their Parents, are *no other than God's own Work and Gift?* And is their Nature now no other; or is it as God made it? moſt certainly it is not. And if the Infirmities which we have derived from *Adam*, and which now attend our Nature, are really ſinful ones, as for Inſtance, a prevailing Inclination to Sin and Diſinclination to Holineſs and Goodneſs; ſuch a corrupted ſinful Nature muſt, of Neceſſity, be hateful to an infinitely holy God. So that, after all our Author's Outcry of infinite Abſurdity and Blaſphemy, it remains a moſt rational as well as ſcriptural Truth that *We all*, that all the Poſterity of *Adam*, *are by Nature Children of God's Wrath.* And this Text is very properly quoted by the Aſſembly to prove, that human Nature is corrupted

corrupted; yea, ſo corrupted as to be *indiſpoſed and diſinclined, or made oppoſite to all that is ſpiritually good, and inclined to all Evil.*

Our Author argues from *Rom.* ii. 14, 15. *The Gentiles which have not the Law, do by Nature the Things contained in the Law,* &c. *This,* ſaith he, *clearly ſuppoſeth, that the Gentiles might have done the Things contained in the Law by Nature, or their natural Powers; but they who do the Things contained in the Law, are not the Objects of God's Wrath,* p. 111. And what is this to the Purpoſe? The Apoſtle does not ſay, that any of the Gentiles did actually and compleatly fulfil the Law of God: But the whole Drift of his Diſcourſe, in this and the preceding Chapter, ſhews quite the contrary. When he ſpeaks of their *doing, by Nature, the Things contained in the Law,* he moſt evidently means, they are by Conſcience excited to do them as their Duty, not that any of them did actually fulfil this Law of Conſcience. *But they might have done them,* ſaith our Author, otherwiſe they would not have been without Excuſe for not glorifying God, as the Apoſtle ſays they were, *Rom.* i. 19, 20, 21. But, *if therefore they did not glorify God becauſe their Nature was corrupted in Adam, they would have*

have had not only a fair Excuſe, but a juſt Reaſon for not glorifying God, ſeeing they would have been utterly incapable through no Fault of their own, p. 112. As this Author perpetually confounds *actual Sin* with *imputed Guilt* in the firſt Part of his Book; ſo he as conſtantly confounds *natural* and *moral* Impotency in this ſecond Part; whether this proceeds from Ignorance, or Deſign, is not for me to determine: Charity obliges me to hope it is the former. But he ſhould have learned, and known, before he took upon him to write on this Subject, that *Propenſity* and *Neceſſity*, *Diſinclination* and *Incapacity*, are very different Things. An utter Incapacity in Man to do his Duty, for want of natural Powers, is what no body aſſerts, that I know of; nor does a moral Impotency, or a prevailing Propenſity to Sin, and Diſinclination to Holineſs, and Obedience to God, at all imply it. Men may be utterly indiſpoſed, and, in that Senſe, *diſabled* and *made oppoſite* to all that is ſpiritually good, and yet not be utterly, nor at all, incapable of it if they were but diſpoſed and inclined to do it. And yet ſuch a prevailing Indiſpoſition does, to all Intents and Purpoſes, amount to a real Impotency; and ſo the Scripture repreſents it, as *Gen.* xxxvii. 4. *Joſeph*'s Brethren *hated him, and could not ſpeak peaceably to him:* They *could not*, not becauſe

becauſe they wanted the natural Faculty of Speech, but becauſe they *hated* him, and thereby their Hearts were *made oppoſite* to their Brother. But was this their moral Impotency, this *could not*, a fair Excuſe and a juſt Reaſon for their ill Uſage of him? No more is the Corruption of human Nature, whereby Men are utterly indiſpoſed, and, in that reſpect, diſabled and made oppoſite, to all that is ſpiritually good, any fair Excuſe or juſt Reaſon for their not doing the Good which they have natural Powers for, and which it is their Duty to do. Thus alſo Men may be prevailingly, and even wholly inclined to all Evil, and ſo far Sin is natural to them; yet that does, by no means, make their ſinning neceſſary. Such a corrupt Biaſs and Bent of the Will is, indeed, natural to all Men, ſince the Fall; but their actual Sins are, nevertheleſs, chargeable on their own Choice. I could name a Gentleman who has derived from his Mother a more than ordinary natural Reliſh for a particular Sort of Food, which at ſome Seaſons of the Year is exceedingly dear and ſcarce. This natural Inclination and Appetite to that Food often puts him to a large Expence in furniſhing his Table. Were he a poor Man, very poſſibly, it might occaſion his Ruin. He ſays he cannot refrain from it; and yet, were he to indulge his

his Appetite, with this moſt grateful Food, at an Expence which his Circumſtances would not bear, he would certainly be to blame. It is plain he could live very well without it, for ſo he muſt neceſſarily do through the bigger Part of the Year. Our Author ſaith, *What is natural to us we can by no means help and hinder*, p. 125. But the bad Effects of natural evil Inclinations may be helped and hindered; and if we indulge them to actual Sin, it is our own Fault. 'Tis a frequent Turn with this Author thus to confound *natural* and *neceſſary*, which I hope is no more than a Miſtake.

The next Proof, which our Author ſpends ſome Pages in endeavouring to evade, is *Rom.* v. 6. *For when we were yet without Strength, in due Time Chriſt died for the Ungodly.* Here a little Change of *We* into *Ye* may be of ſome Service to his Cauſe. He tells us, therefore, that *the Apoſtle ſpeaks here only to the Gentiles*, and not to them neither perſonally, but *in a Body as diſtinguiſhed from the Body or Nation of the Jews.* But as he has not been pleaſed to inform us who told him ſo, nor given us any Thing like a ſufficient Reaſon to believe it, we muſt e'en let the Text ſtand as it is; and for what it is, *viz.* one conſiderable Proof, among many others, of the natural Weakneſs and Ungodlineſs of Men, even of all for whom *Chriſt*

died: For which Purpoſe the Aſſembly quote it.

Our Author is ſo good as, of his own Accord, to give us one Text, which ſeem to ſpeak the Aſſembly's Senſe of the Corruption of human Nature, but which they have omitted. For, indeed, it was not poſſible for them to produce all the Texts of Scripture, which give Teſtimony to this Doctrine, in ſo narrow a Room as they thought it neceſſary to confine themſelves to. The Text is *Gen.* viii. 21. *I will not again curſe the Ground for Man's ſake; for the Imagination of Man's Heart is evil from his Youth.* This Text gives our Author ſome Opportunity of diſplaying his Skill in Criticiſm; which, perhaps, might be one Reaſon of his producing it; for, otherwiſe, it would have been altogether as prudent not to have put his Readers in mind of it. He has diſcovered, it ſeems, that the *Hebrew* Particle בְּ which is tranſlated *for* in this Text, does ſometimes ſignify *although*, though *for* is undoubtedly the more common Meaning of it. And then, by his uſual Dexterity in ſhuffling and changing Words and Phraſes, he turns *for the Imagination of Man's Heart is evil from his Youth*, into *although he ſhould fall into the laſt Degree of Corruption.* But after all the learned Labour which he has laid out on this Text, to make

it

it ſuit his own Scheme, how plain and obvious is the natural Meaning of it, *viz. I will not curſe the Ground again for Man's ſake*, for Man is not to be cured that Way, he is ſo naturally bent to Evil, *for the Imagination of Man's Heart is evil from his Youth.*

After all, if theſe Scripture-Proofs cannot be evaded, according to the moſt obvious and natural Meaning of the Words, yet our Author is very ſure that the Doctrine of the Corruption of human Nature, which the Aſſembly quote them to prove, cannot be true, and that for two very ſubſtantial Reaſons: One is, that according to this Doctrine *Men are no moral Agents, not capable of performing Duty, nor of regulating their Actions by a Law commanding Good and forbidding Evil*, p. 125. In another Place he ſays, that *if all Men are by Nature utterly indiſpoſed, diſabled, and oppoſite to all ſpiritual Good, and wholly inclined to all Evil continually, they can be in no Capacity of uſing Means of Amendment——nor is any Man, except* Adam, *blameable for whatever Wickedneſs is in the World, ſeeing it proceeds from a Cauſe ſubſiſting in natural Neceſſity*, p. 167. I have ſaid enough before, concerning natural and moral Impotency, to ſhew the Weakneſs and Abſurdity of theſe Inferences. Becauſe we have now no natural Diſpoſition to ſpiritual Good, but are diſabled or made

oppoſite to it by the prevailing corrupt Biaſs of our own Wills, therefore we are not capable of it, even though we were willing and inclined to it. And becauſe, by the ſame corrupt Biaſs, we are inclined to Evil, therefore we are not blameable for any Evil we do. This is plainly the Amount of our Author's Reaſoning on this Head; I preſume I may ſafely venture to let it paſs without any Anſwer.

Another weighty Reaſon for which this Author *will not ſcruple to ſay, that the Aſſembly's Propoſition concerning the Corruption of human Nature is falſe* is, *that according to this Doctrine Sin muſt be natural to us, and if natural, then neceſſary.* This is a favourite Turn of our Author's, which he has repeated Abundance of Times in his Book; but were he to repeat it a thouſand Times more, I ſhall not ſcruple to ſay that a thouſand Repetitions would not make Truth and Reaſon of it. If by Sin he means here the corrupt Biaſs of our Wills, that, indeed, is natural to us, as our Nature is corrupted by the Fall; but it was not ſo originally, as our Nature came out of the Hand of God: And therefore it is very improperly and unjuſtly compared by our Author to the natural Paſſions of Hunger and Thirſt, which God himſelf put into human Nature. This corrupt Biaſs of the Will is certainly evil and

ſinful,

ſinful, and hateful to God, whether we have contracted it ourſelves, or whether we derive it from *Adam*, that makes no Difference. A proud and paſſionate Temper is evil, whether a Man has contracted it himſelf, or whether (as is often moſt apparently the Caſe) he has derived it from his Parents. But if by Sin which Mr. *T.* ſays muſt, according to the Aſſembly, *be natural to us*; *and if natural, then neceſſary*; *and if neceſſary, then no Sin*; he means ſinful Actions which flow from, and are occaſioned by, this corrupt Biaſs of the Will; it remains for him to prove, that a corrupt Biaſs of the Will makes the Actions neceſſary, and, conſequently, not ſinful. If a corrupt Biaſs makes Sin to be neceſſary, and, conſequently, to be no Sin, then the more any Man is inclined to Sin, the leſs Sin can he commit: And, as the corrupt Biaſs of his Heart grows ſtronger, his actual ſinning becomes more neceſſary; and ſo the Man, inſtead of growing more wicked, grows more innocent. Then *Luſt when it hath conceived*, that is, as our Author explains it, *when it is come to full Purpoſe, Power, and Maturity in the Heart*, inſtead of bringing *forth Sin*, as St *James* aſſerts, would, according to this Author, bring forth pure Innocence; and the Man would be very unjuſtly puniſh'd with Death and Deſtruction for doing what

was

was now become neceſſary, and which he could not help. This is very weak and wild talking; and yet thus much our Author's arguing proves, if it proves any Thing.

He argues further, *p.* 128. that *if all actual Tranſgreſſions proceed from* Adam's *firſt Sin, then, in effect,* Adam *ſinned all the Sin that hath been, is, or ſhall be in the World; and he is the only guilty Perſon that ever lived in it. For if our Sins proceed from his, his Sin is the Cauſe of ours; and the Cauſe of every Effect is alone chargeable with the Effect it produceth, or which proceedeth from it.* But who ſays that *Adam*'s Sin is the alone and only Cauſe of all actual Tranſgreſſions? The corrupt Biaſs which all Men derive from him may be, and is, further heightned by Men themſelves. The natural Propenſity to Sin grows by Indulgence and by Cuſtom in ſinning: Hereby *it is raiſed to its full Power and Maturity in the Heart,* and produces actual Tranſgreſſions. So, 'tis the Sinner's own Fault that he ſuffers himſelf to be drawn away and enticed into the actual Commiſſion of Sin, by thoſe Luſts which he derives in a corrupt Nature from *Adam*; and it is his further Fault that he has heightned thoſe corrupt Propenſities of his Nature into more ſettled and confirmed Habits by his own wilful Indulgence of them,

them, and by a Continuance in the Practice of Sin and Wickedneſs. As to our Author's ſaying, *that if our Sins proceed from* Adam's, *his Sin is the Cauſe of ours*, &c. 'Tis pity he had not learned before he wrote on this Subject, to diſtinguiſh upon that old School Axiom *Cauſa Cauſæ eſt Cauſa cauſati:* he ſhould have known that this holds only where the immediate Cauſe is eſſentially ſubordinate to the remoter Cauſe, not otherwiſe. But whoever thought that the actual Choice of our own Will, which is the immediate Cauſe of our actual ſinning, is eſſentially ſubordinate to *Adam*'s Sin; or that it neceſſarily follows from that corrupt Biaſs which we derive from him. The immediate Cauſe of a Stone's Weight in falling, is the Principle or Power of *Gravitation*, which God has put into it. Suppoſe the remoter Cauſe of a Stone's falling on my Head, and doing me a Miſchief, ſhould be ſome Man's purpoſely letting it fall upon me from the Top of a Houſe or Tower; in this Caſe the immediate Cauſe is neceſſarily ſubordinate to the more remote Cauſe, by an eſtabliſhed Law of Nature; therefore, the Man is chargeable with doing the Miſchief, not the Stone nor Gravity. But ſuppoſe ſome Perſon has told this Man a falſe Story of me, by which he has ſet him againſt me, or made his Heart oppoſite to me; the Man's malicious

malicious Action may be conſidered as the more immediate Cauſe of the Miſchief, the other Perſon's Lye as the remoter Cauſe, or the Cauſe of the Man's Action. In this Caſe, though the other Perſon would be guilty of a Lye, yet the Guilt of the malicious Action would lie wholly on him that did the Miſchief. And were this Man to be tried for it, in any Court of Juſtice, it would be a vain Thing to plead in his Juſtification, that the other Perſon was the Cauſe of it, not he. So *Adam*'s Sin is the Cauſe of the corrupt Biaſs of our Wills; but it is our own wilful indulging to this corrupt Biaſs that is the Cauſe of our actual ſinning. Therefore the Cauſe of our Sin is the Choice of our own Will; or our Sin proceedeth immediately from our own Choice: But it by no means follows, as our Author would have it, that therefore it proceedeth not alſo from *Adam*'s Tranſgreſſion; any more than, in the Caſe before ſuppoſed, that the Man's malicious Action does not proceed from the other Perſon's Lye. Upon the whole then, it is no palpable nor dangerous Error, nor any Error at all, to affirm, that the Wickedneſs of the World proceeds from *Adam*'s firſt Tranſgreſſion; in as much as that gave an evil Bent and Biaſs to all his Poſterity. This is no palpable and dangerous Error; but, on the other Hand, it is a moſt

moſt obvious Truth that our Author talks very weakly and ignorantly on this Subject.

I am afraid of quite tiring my Reader with ſuch Kind of Arguments and Criticiſms as we have hitherto met with in the Book before us; and I cannot promiſe him that thoſe which are yet to come are any thing better. I will only beg his Patience while I remark upon a few more, and that as briefly as may be.

The Aſſembly quotes *Pſal.* li. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me*, for one Proof, among others, that Original Sin is conveyed, from our firſt Parents to their Poſterity, by natural Generation; ſo as that all who proceed from them, in that Way, are conceived and born in Sin. Upon this Text our Author takes occaſion to diſplay much of his critical Skill and Learning: He makes the Word which our Tranſlators have rendered *ſhapen* to ſignify brought forth, or born. I will not ſtand to diſpute with him for a few Months; e'en let it ſignify as he would have it, *I was brought forth, or born in Iniquity.* As for the Word tranſlated *conceive* in this Text; after this reverend Divine has taken much learned Pains, for about a Page and half, to clear it from an obſcene Senſe which ſcarce any Body would have thought

of, if he had not ſuggeſted it, he makes it to ſignify *made hot*, or *warmed:* And ſo one would naturally ſuppoſe the Senſe ſhould be *in Sin did my Mother warm me*, or *gave me the firſt vital Heat.* It ſeems then our Author's Criticiſm will not yet help his Cauſe: But he is obliged to have recourſe to his uſual *Slight* of *ſhuffling Words*, and putting one for another. By this Art he has preſently turned *warmed* into *cheriſhed* or *nurſed*; *in Sin did my Mother nurſe me.* But ſtill this will not do, without ſome further Help; for it is not to be ſuppoſed that *David* here charges his Mother, whom he elſewhere calls *the Handmaid of the Lord*, with nurſing him in Sin, or giving him a bad Education: Beſides, the Word *nurſed* naturally refers to the State of Infancy, when, according to our Author, *David* himſelf had no Sin of any Sort; and as for his Mother's Sin he had no need to be *ſorry* for it. Therefore a little further Caſt of this Writer's Skill is neceſſary to make this ſtubborn Text buckle to his Scheme. And by and by he has turned, *in Sin did my Mother nurſe me*, into *I am a great Sinner*; and ſo by all theſe Shiftings and Changings, of one Word for another, and that for another, *&c.* he has at length pretty well managed and ſubdued this Text. But is this *leading us by the Hand into the moſt fruitful and pleaſant Garden of God, his holy*

holy Word? as he had promiſed us, *p.* 4. No ſurely, but it is leading us quite out of it, into the Wilderneſs of his own Fancy. Is this agreeable to that Rule which he hath given us for interpreting Scripture? *p.* 3. *viz. We muſt not allow ourſelves to feign any Thing; but muſt attend to the true, ſtrict, and proper Senſe of every Place, without daring to add or diminiſh by our own Imaginations.* And has our Author, indeed, given us the ſtrict and proper Senſe of this Place? No; and to do him Juſtice, he does not pretend that he has: And he gives us three Reaſons why this Text cannot be taken in the literal Senſe.

1. *In the whole Pſalm there is not a Word, nor Hint, about* Adam, *or the Effects of his Sin upon us.* I anſwer, that this fifth Verſe of the Pſalm is more than a Hint about the Effects of *Adam*'s Sin upon us.

2. *It is plain beyond all Doubt, that the Pſalmiſt is charging himſelf with his own Sin, confeſſing and lamenting his own perſonal Wickedneſs.* And it is plain beyond all Doubt, that in this Verſe of the Pſalm, he is humbling himſelf before God upon the Conſideration of his natural Corruption and Sinfulneſs.

3. *If we take the Words in the literal Senſe of our Verſion, then it is manifeſt that he chargeth not himſelf with his Sin and Wicked-*

neſs, but ſome other Perſon: and who ſees not that he throws the whole Load of his Iniquity and Sin from off himſelf upon another. But who ſees not, with half an Eye, that this is very abſurd Reaſoning? For a Biaſs toward Sin in *David*, given him in his Conception, did not make his Sin neceſſary: Nor does it at all follow, as our Author would make it, that if *David* was ſhapen in Iniquity, then God was the Author of his Iniquity, becauſe God ſhaped and formed him; for God acts in Providence, as an univerſal Agent, according to his own original Law of Propagation, whether *Adam* and his Poſterity be innocent or ſinful, pure or defiled; and ſo is not chargeable with particular Events. But, this Matter has been ſufficiently conſidered before.

At the Cloſe of this Section our Author runs a wild and moſt unjuſt Compariſon betwixt the common Doctrine of Original Sin and Tranſubſtantiation. *After all*, ſays he, *if you will adhere to the literal Senſe of this Text, for the common Doctrine of Original Sin; ſhew me any good Reaſon why you ought not to admit the literal Senſe of that Text*, This is my Body, *for Tranſubſtantiation.* That may very eaſily be done, *viz.* becauſe the literal Senſe of the former Text is perfectly agreeable to the common Senſe, and Reaſon, and Experience of Mankind,

in

in a Multitude of other Caſes; and there is no Evidence either of Reaſon or Scripture againſt it. Whereas, the literal Senſe of the latter Text is contrary to the moſt plain and certain Evidence both of Senſe and Reaſon.

Our Author's Charge upon the Doctrine of Original Sin, that *it is hurtful to Piety, and apparently leaning to all Manner of Iniquity*, is moſt apparently owing to his own Miſapprehenſion of the Doctrine which he undertakes to refute; and to his confounding *natural* and *neceſſary*, and *Cauſes* and *Effects*, as he continually does.

Job xiv. 4. is quoted by the Aſſembly as a further Teſtimony to the Propagation of Original Sin, *Who can bring a clean Thing out of an unclean? not one.* Where by *clean* our Author is pleaſed to underſtand *immortal*; and by *unclean*, *mortal:* For he makes the Senſe to be, *We ſpring from a mortal Stock, and therefore are frail and mortal*, p. 140. But to me it ſeemeth evident, that, as *Job* ſpeaks of his being brought into Judgment with God, in the Words immediately before, ſo he ſpeaks here of ſome Sin, or ſome Defilement, as the Cauſe of his Mortality, which he expatiates upon in the following Verſes. I ſhall only leave with the Reader what I apprehend to be the obvious Senſe of the third and fourth Verſes, which he may compare

compare with our Author's Objections, *p.* 141. *viz. Why doſt thou paſs an uncommon Judgment of Afflictions on me, ſince all are unclean, or defiled from their Original?*

Thus alſo I will venture all that our Author has ſaid to evade the Teſtimony of the next Text, *viz. Job* xv. 14. with the Judgment of any unprejudiced Reader; for I do not find that any thing is here offered, to the purpoſe of the Argument, that has not been ſufficiently anſwered before.

Another Text which the Aſſembly quote upon this Head, and which our Author has diſcreetly ſlipped over with a few Words, (for it would not have been prudent to keep his Reader's Attention long upon it,) is *John* iii. 6. *That which is born of the Fleſh is Fleſh; and that which is born of the Spirit is Spirit.* Here, by *Fleſh*, Mr. *T.* is pleaſed to underſtand nothing elſe but the *mere Parts and Powers of a Man*; and to *be born of the Fleſh*, is, according to him, to be *born of a Woman by natural Deſcent and Propagation*, and ſo to become *a Man, conſiſting of Body and Soul, or the mere Conſtitution and Powers of a Man in their natural State.* Now let us ſuppoſe, with our Author, that human Nature is not at all corrupted; that there is no evil Biaſs in our Nature; no ſuch Thing as a Propenſity to Sin and Diſinclination to Holineſs and Goodneſs; and

let

let us try what Senſe we can make of other Texts of Scripture, where the Word *Fleſh* is uſed in Oppoſition to *Spirit*, as it is here; as *Rom.* viii. 1. *There is now no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*; that is, not after the pure uncorrupted Conſtitution and Powers of Man. Again, *ver.* 8. *They that are in the Fleſh cannot pleaſe God*; that is, no Man, who has the Conſtitution, Parts, and Powers of a Man, can pleaſe God. Again, *ver.* 13. *If ye live after the Fleſh ye ſhall die*; that is, if ye live ſuitably to the pure and uncorrupted Conſtitution and Powers of human Nature, ye ſhall die, and fall under the Wrath of God. And in what Senſe can we underſtand it, that *the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other*, Gal. v. 17. if Fleſh means nothing but the pure and uncorrupted Conſtitution and Powers of human Nature? Nay, how ſhall we underſtand even our Author's Account of being *born of the Spirit*, in oppoſition to being *born of the Fleſh*, and what Senſe can we make of it? *viz.* that *it is to be born of God into a divine and ſpiritual Life, into the right Uſe and Application of the natural Powers*, if there be no original evil Biaſs in our Natnre, and if theſe natural Powers are pure and uncorrupted in the

the firſt or natural Birth. Why is not Man born in the right Uſe of his natural Powers at firſt, if he has no natural Pravity, if his Nature that comes into the World *is no other than God's own Work and Gift*, that is, as pure and undefiled as God made it: And we are ſure that an infinitely holy God would make nothing but what is pure and undefiled.

In oppoſition to the Doctrine of the original Corruption of human Nature, our Author affirms, that, *on the contrary*, (this Text, *viz. John* iii. 6.) *ſuppoſeth that we have a Nature ſuſceptible of the beſt Kind of Habits, and capable of being born of the Spirit*, p. 145. And whoever denied it? This Writer has a ſingular Talent at making Contradictions of Conſiſtencies, and Conſiſtencies of Contradictions. 'Tis a Diſcovery of his own, no doubt, that an Indiſpoſition to do a Thing renders us incapable of doing it, even when that Indiſpoſition is removed; and that ſuch a corrupt Biaſs of the Will, as doth in effect at preſent diſable us for ſpiritual Good, renders us alſo incapable of being born of the Spirit, or of having that evil Biaſs corrected by his almighty Influence.

Well, but, after all, if the Teſtimony of this Text againſt our Author's Scheme cannot be fairly evaded, yet he is very ſure that

that his Scheme is right; and either this Text muſt have ſome latent Meaning, or none at all. *For if natural Generation is the Means of conveying Original Sin from our firſt Parents to us their Poſterity, then it would follow, that natural Generation muſt itſelf be a ſinful and unlawful Thing*, which yet he has proved, from another Text, it is not, *p.* 145. Here our Author's own Simile, for the Illuſtration of this Point, might, if he had well conſidered it, have prevented his abſurd Concluſion, *viz. So far as we eat and drink in Sin, it is a Sin to eat and drink; and ſo far as we are generated in Sin, it muſt be a Sin to be generated.* I ſuppoſe he means *it muſt be a Sin to generate:* So far as we eat and drink ſinfully, that is, againſt the Law of Sobriety and Temperance, it is a Sin to eat and drink. But does our Author mean, that it is a Sin for a wicked Man, who lives in Sin, *(over whom Sin has Dominion*, in *whoſe Body it reigneth, and he obeys it in the Luſts thereof*, who therefore does nothing but *in Sin,)* does he mean it is a Sin for ſuch a Man to eat and drink, and that it would be more virtuous for him to ſtarve himſelf to Death by total Abſtinence? I preſume this is not his Meaning; though I will not be ſo vain as to ſay, that I can certainly find out what his Meaning is. Thus, ſo far as any Perſons generate ſinfully,

that is againſt the Law of Chaſtity, they commit a ſinful and unlawful Thing; but while they keep within the Bounds and Rules which God has preſcribed, in this Caſe, they do nothing that is ſinful; nor are they anſwerable for that natural Pravity which will be neceſſarily propagated to their Offspring, independently on the Choice and Conſent, of their own Wills. Our Author's Illuſtration here is not amiſs, *viz.* that *Men produce one another as the Oak produces the Acorn.* To which let me add, that if the Oak be corrupted, the Acorn may neceſſarily be ſo too; and ſo if human Nature be corrupted in the Parent, it will neceſſarily be ſo in the Offspring. A corrupt Stock will, by Virtue of God's vegitating Influence which he exerts according to his eſtabliſhed Law of Vegetation, produce a corrupt Branch; and ſo will corrupt human Parents propagate a corrupt Offspring, by Virtue of that Influence which God exerts according to his original eſtabliſhed Law of Propagation. But neither do human Parents commit Sin in propagating their Nature, (whether it be pure or corrupted is what no ways affects the Lawfulneſs of their Action) neither does God act unworthy of his Holineſs in continuing his propagating Influence on the human Race, according to his eſtabliſhed Law of Nature; and not working Miracles every

every Day, and every Moment, to prevent the Propagation of that Corruption with which the whole human Nature is now infected. In ſhort God's vegitating Influence in Plants, and his propagating Influence in Animals is uniform and blameleſs, whether the Stock be good or bad.

In *p.* 148. our Author ſpeaks out his Meaning more plainly than he has done before, *viz. All we loſt in* Adam *was that Life which ceaſeth when we leave this World; and all that God's Grace doth for us in* Chriſt, *to repair that Loſs, is raiſing us up at the laſt Day.* To which I will only ſay, let any Man of common Senſe, who is not under the Influence of violent Prejudice to a preconceived Scheme, read the New Teſtament and the Accounts which are there given of our Redemption by *Jeſus Chriſt*, and the various Benefits that flow from it; and let him believe our Author's Scheme to be ſcriptural and true if he can.

The Aſſembly aſſert, that *the Fall brought upon Mankind God's Diſpleaſure and Curſe, ſo as we are by Nature the Children of Wrath*; to prove which they, very properly, quote *Eph.* ii. 2, 3. a Text that has been conſidered before. Our Author *will be bold to ſay, that neither from this Text nor from any other Scripture, can this Propoſition be proved,* p. 151. and I am as bold to ſay it can be proved, and has been proved already. It

It is further aſſerted by the Aſſembly, that *we are by Nature Bond-Slaves to Satan*; to prove which they quote 2 *Tim.* ii. 26. *And that they may recover themſelves out of the Snare of the Devil, who were taken Captive by him at his Will.* Here our Author has ſomewhat improved upon a whimſical Senſe, that was anciently given by *Theophylact* of this Text, and has adopted it for his own: It affords him a glorious Opportunity of diſplaying his profound Skill in Criticiſm; and by the help of that Art he gives this Turn to the Text, *that they may recover themſelves out of the Snare of the Devil, being caught to Life by him*, viz. the Servant of God mentioned at the Beginning of *ver.* 24. *to the Obedience of God's Will.* I promiſed our Author to remind him of his Critique on *Rom.* v. 12. *p.* 51. and now is a proper Time for it. There he inſiſts upon it that the Particle ὡ, which is tranſlated *that*, and in the Margin *whom*, cannot refer to ανθρωπος, *Man*, in the Beginning of the Verſe, as the marginal Verſion refers it, becauſe θανατῳ, *Death, is the next Subſtantive going before, to which, therefore, according to the Rules of Grammar, it muſt refer*; and yet in the Text, now under Conſideration, he will have αυτου, *him*, refer, not to διαβολου, the Devil, which is *the next Subſtantive going before, with which, according to the*

the Rules of Grammar, it can agree, but to δουλον, *Servant,* at the Diſtance of almoſt three Verſes. What wretched Shifts is this Man put to, to ſupport his Scheme, or rather to keep the Scriptures from teſtifying againſt it? And yet all will not do.

His Criticiſm on the Word εζωγρημενοι, *taken Captive,* is ſtill more extraordinary. He *tells you, that any* Greek *Scholar, that can only look into his Lexicon will ſatisfy you, that the Word* Ζωγρεω *never ſignifieth to take captive, or catch either Men or Beaſts to kill and deſtroy them, but it always ſignifieth to revive, to bring to Life, to reſtore; and when applied to War, or Hunting, ſignifieth to take with a Deſign to preſerve and keep alive; not as Enemies taken for Bonds, or for Death, but as Captures redeemed for Life and Liberty.* One would think our Author was juſt ſuch a *Greek* Scholar as he has here deſcribed, and that the Lexicon he has looked into is but a very ſorry one. It is ſtrange that the Word Ζωγρεω, which is commonly applied to hunting ſhould never ſignify to catch Beaſts to kill and deſtroy them. Not many Beaſts are hunted and catched with a Deſign to be preſerved and kept alive, beſides *Squirrels* and *Monkeys.* When this Word is applied to War, it is uſed, indeed, for taking Captives alive; but it by no Means determines what is to be done with them afterwards whether

whether they are to be releaſed again, or made Slaves of. Thus, in the *Septuagint*, it is uſed for ſaving *Rahab* alive, when the Deſign was to give her her Freedom, *Joſh.* vi. 25. and it is uſed for ſaving the *Gibeonites* alive, when the Deſign was to make Slaves of them, *Joſh.* ix. 20. Therefore our Author's learned Criticiſm on this Text is falſe, and ſo we diſmiſs it, with all that he has built upon it.

I have no Inclination to expoſe the frightful Conſequences of our Author's Scheme *. *How highly injurious it is to* the Scriptures *any one may ſee. But give me leave*, before I diſmiſs this Part of the Book, *to commiſerate the* Caſe of thoſe *miſtaken* Perſons who, I hope, are not *many*, *with whom ſuch* an extravagant Scheme, ſo contrary to the whole Current of Scripture, and to the common Senſe and Experience of Mankind, can *paſs* for rational and ſcriptural Divinity. *Their Eyes*

* The Author's Words referred to in this Paragraph are theſe: " I have no Inclination to expoſe it *(the Doctrine of* " *Original Sin)* in all its frightful Conſequences. How " highly injurious it is to Divine Juſtice any one may ſee. " But give me leave to commiſerate the miſtaken Many, " with whom ſuch Points as theſe paſs for Articles of the " Chriſtian Faith. Their Eyes are covered with a thick " Cloud of Error, and the All-perfect Goodneſs of God, " which ſhould be their Joy and Life, is thereby intercepted " from their View; or appeareth quite deformed: and they " ſit aſtoniſhed in the gloomy Cave of Superſtition, haunted " with cauſeleſs Fear, Terror, and Deſpair; and reſounding " with the horrible Murmur of Blaſphemy.

Eyes are covered with a thick Cloud of Bigotry, Prejudice, and *Error*; *whereby* that greateſt Inſtance *of God's Goodneſs, which ſhould be their Joy and Life*, even his giving his Son to be a Sacrifice for our Sins, and to ſave us from the manifold Ruins of our Fall, *is intercepted from their View*, whereby the whole Goſpel is moſt wretchedly impoveriſhed and *deformed*, and almoſt all the Glory of it quite darkned. May God give them Repentance to the Acknowledgment of the Truth, leaſt their *cauſeleſs* diſhonouring of *Chriſt*, and his Goſpel, ſhould prove a Prelude to thoſe *Blaſphemies* which *reſound* in that *gloomy* Priſon, where all the *Deſpiſers of* Chriſt ſhall *wonder and periſh.*

THE SCRIPTURE-DOCTRINE OF ORIGINAL SIN VINDICATED.

PART III.

IT is Time now to take a little Notice of the third Part of this Book, in which the Author undertakes to anſwer Objections againſt his Scheme.

The *Firſt*, which he puts in the Form of a Query, is, *Are we not in worſe moral Circumſtances than* Adam *was?*

To which I anſwer, that this is mere trifling, if not worſe, to frame an Objection in ſuch Words as makes the Caſe all confuſed, and affords Matter for flouriſhing and expatiating in many Anſwers. But let the Objection

Objection be put thus: Are we not more inclined to Sin than *Adam* was by Nature? And then let this Author anſwer roundly, according to his own Scheme, that we are not; and let him prove it if he can.

It is with him a very material Objection againſt the common received Doctrine of Original Sin, that, *according to that Scheme, a corrupt Nature will, to the End of the World, remain in every Man ſo long as he liveth*, p. 167. and ſo it will remain in ſome Degree: and what then? Does it therefore follow, that *the Reformation of Mankind muſt be impracticable with regard to the impure Spring of all Wickedneſs?* For as this natural corrupt Biaſs may be greatly heightned and ſtrengthned, ſo, on the other hand, it may be greatly weakened and diminiſhed, as it really is in all good Men: Does it follow, that *therefore Men are in no Capacity of uſing the Means of Amendment, and that no Man is obliged to attempt the Reformation of the World, nor any, except* Adam, *blameable for whatever Wickedneſs is in it?* Nothing need be ſaid to ſhew the unreaſonable Abſurdity of theſe Inferences to any common Reader.

Our Author takes occaſion, under this Head, to expatiate largely on *Adam*'s Folly. He can find no Traces of ſuperior Wiſdom in him, even before his Fall, to the Bulk of

his Poſterity; and upon comparing the Acts which *Adam* performed in his State of Innocence, with what Men have ſince been capable of, he doth not find that he was a whit wiſer than they are. Now, though I have a much better Opinion of our firſt Parent's natural Capacity and Genius than, it ſeems, Mr. *T.* has; yet I will not ſtand to diſpute this Matter with him at preſent; becauſe it is quite foreign to the Argument about Original Sin. The Queſtion is not about natural Capacity, and Genius, but about *moral Circumſtances*; therefore it is not, Whether *Adam* was wiſer than we are? but, Whether we are not more inclined to Sin than *Adam* was? So that all our Author hath ſaid upon this Matter, for about ſix Pages, is mere trifling in the Argument, and as ſuch I ſhall paſs it all over.

But from *Adam*'s complying with the Temptation, to eat the forbidden Fruit, he gathers that *Joſeph* and *Daniel*, and *the three young Men who refuſed to worſhip* Nebuchadnezzar's *golden Image, were far ſuperior in Virtue to* Adam, *even in his moſt perfect State*, p. 172. But, he adds, ſome *will ſay, the Grace of God ſtrengthened and aſſiſted theſe Men:* To which our Author replies, *that all the Faculties and Helps that* Adam *had, and that we have, are wholly from the Grace or Goodneſs of God; ſo that he had no Powers*

nor

nor Advantages from himſelf any more than we. But he has quite forgot one very material Difference betwixt *Adam* and us, *viz.* that theſe Powers belonged to his Nature, but they do not to ours; which, with his good leave, *does very much alter the State of the Argument.*

A *ſecond* Objection which our Author is aware may lie againſt his Scheme is, that Adam *was created after God's own Image; and will you ſay, that his Poſterity are made in the ſame Image of God?* This, it ſeems, Mr. *T.* will ſay, and does roundly ſay it, *p.* 175. and he proves that Man was made in the Image of God after the Fall, as well as before it; becauſe it is given as a Reaſon for puniſhing Murther, with the Death of the Murtherer, in *Noah*'s Time, *for in the Image of God made he Man*, Gen. ix. 6. But though it may follow from hence, that Men, in *Noah*'s Days, were truly made in the Image of God, as well as *Adam*; yet it will by no means follow, *that Men were made in* Noah's *Days, and were to be made to the End of the World, in the ſame Image of God*, or in his Image in all the ſame Reſpects that *Adam* was. *Adam* was made in the Image of God in the Spirituality and Immortality of his Nature, which I apprehend is the Image of God ſpoke of *Gen.* ix. 6. and thus far all Men are made in the

ſame Image of God. *Adam* was made in the Image of God in reſpect to Dominion over the Creatures; which *political* Image, as we may call it, was forfeited by *Adam*, but was graciouſly reſtored in ſome Meaſure to Man in *Noah*'s Time. But Man was alſo made in the *moral* Image of God's Holineſs; which Image was loſt by *Adam*, and is reſtored, only in ſome Part, to pious Men while they are in this World. To prove that Man was originally made in the moral Image of God, the Aſſembly quote *Col.* iii. 10. *And have put on the new Man, which is renewed in Knowledge after the Image of him that created him:* And *Eph.* iv. 24. *And that ye put on the new Man, which, after God, is created in Righteouſneſs and true Holineſs.* It ſeems they thought the *Apoſtle alludeth in theſe Texts to* Adam's *being made in the Image of God, and taketh his Manner of Expreſſion from thence.* And our Author allows, that, *probably, he does ſo.* Methinks then, it is more than probable, that *Knowledge*, *Righteouſneſs*, and *true Holineſs*, belonged to that Image of God in which *Adam* was created, and which is here ſaid to be renewed in thoſe who are created in *Chriſt Jeſus.* It is manifeſt that the New Teſtament does, in ſeveral Places, run a Parallel betwixt *Adam* and *Chriſt*; and betwixt our Fall and Ruin by the former,

former, and our Recovery and Reſtoration by the latter. Thus *Adam* is ſaid to be the *Figure* or *Type* of *Chriſt*; and *Chriſt* is called the *ſecond Man*, and the *laſt* Adam. As *Adam* was God's more immediate Workmanſhip than any other Man, being immediately created, by his Power; ſo, (to carry on the Alluſion,) thoſe whom *Chriſt* reſtores by the Power of his Grace from the Ruins of the Fall, are ſaid to be *his Workmanſhip created in* Chriſt Jeſus, *Eph.* ii. 10. And as the firſt Man was created in the Image of God; ſo the new Man, whom *Chriſt* reſtores, is ſaid alſo to *be created after God, and renewed after his Image*: And here the Apoſtle mentions three Particulars of that Image of God, *viz. Knowledge*, *Righteouſneſs*, and *true Holineſs*. Now if theſe Things made no Part of the Image of God, in which *Adam* was created; where is the Parallel and Reſemblance betwixt the *firſt Man*, and the *new Man?* betwixt the Creation of *Adam*, and this new Creation in *Chriſt Jeſus?* And beſides, with what Propriety can Men be ſaid to be *renewed* after an Image that never belonged to their Nature, and which they never, in any Senſe, either had or loſt? Theſe Texts, therefore, muſt, according to their obvious Senſe, lead us to conclude that *Knowledge*, *Righteouſneſs*, and *Holineſs*, did really belong to that Image of God in which the

the firſt Man was created. Let us ſee now how our Author ſhifts off the Evidence of theſe Texts againſt his darling Scheme. Here he has recourſe to his uſual *Slight* of *ſhuffling* Words and Phraſes, and ſubſtituting others, that are more convenient for his Purpoſe, in the Room of thoſe which the Spirit of God makes uſe of. Thus, *renewed in Knowledge*, that is, ſays our Author, *in the Acknowledgment of the Truth.* He makes the *new Man* to ſignify nothing but *a Life of Truth, Righteouſneſs, and Holineſs:* And, *after the Image of God*, is *agreeable to his Nature, as thoſe who walk in Righteouſneſs and Holineſs are like unto him.* But ſtill the Turn which he gives to theſe Texts is apparently ſo forced and unnatural, that it may be feared few will embrace it, in preference to the natural and obvious Senſe of the Words, unleſs there be ſome urgent Neceſſity to depart from the obvious Senſe; which, therefore, our Author labours, with his uſual Strength of Reaſoning, to prove that there is. He tells us, *it will not, nay, he had almoſt ſaid it cannot, follow,* from theſe Texts, *that* Adam *was originally created in this Image of God, for a very good Reaſon; becauſe this Image, or the Habits of Virtue and Holineſs, cannot be created in the ſame Manner as our natural Faculties,* viz. *by an Act of God's abſolute Power without*

our

our Knowledge, Concurrence, or Conſent;—for *Holineſs muſt neceſſarily be the Choice of our own Minds—it muſt be our own Act and Deed—therefore* Adam *could not be originally created in Righteouſneſs and true Holineſs, becauſe he muſt chooſe to be righteous before he could be righteous, and therefore he muſt exiſt, he muſt be created before he was righteous.* According to this Way of Reaſoning, *Chriſt* could not be holy at the Time of his Birth; and the Angel was miſtaken, when he ſaid to the Virgin *Mary, That holy Thing that ſhall be born of thee.* Nay, God could not be righteous and holy from Eternity, becauſe he muſt exiſt before he was righteous and holy. But might not a Quality or Principle of Holineſs, *i. e.* an Inclination and Propenſity to it, be concreated with *Adam* without his actual Conſent? Moſt certainly it might, notwithſtanding our Author's *cannot.* Can he form no Notion of habitual Holineſs, or Propenſity to Good, diſtinct from virtuous Actions? Does not the Scripture deſcribe a good Man as being *ever merciful*, or *merciful all the Day*, as the Margin renders it more cloſely to the Original, *Pſ.* xxxvii. 26. that is, he is always of a merciful Diſpoſition. And will our Author ſay, that he is *never* merciful but, it may be, once or twice in a Day or in a Week, when he is actually performing Works of Mercy:

and

and yet, with juſt as good Reaſon, may he ſay ſo, as that *Adam* could not be holy before he had performed ſome holy Action. What Reaſoning is here againſt a Habit or Principle of Holineſs! And yet, this Stuff our Author calls *Demonſtration.*

He concludes this Paragraph with an Inference, in which I perfectly agree with him, *viz. If the foregoing Reaſoning and Arguments be good, Original Righteouſneſs is juſt as far from Truth as Original Sin,* p. 179. But if his Arguments are *good for nothing*, his Concluſion is worth nothing, and ſo we diſmiſs it: And we muſt ſtill prefer the Account which God gives us in his own Word of that Image of himſelf, in which he created Man, to Mr *T*'s Demonſtrations againſt it.

Our Author has framed a *third* Objection againſt his own Scheme in theſe Words: *But we derive from* Adam *a moral Taint and Infection, whereby we have a natural Propenſity to Sin,* p. 184. As to this, he very honeſtly confeſſes in the next Page, *that he doth not underſtand what is meant by it*; and I moſt firmly believe him. He has given ſuch abundantly convincing Evidences of this Truth, that one cannot doubt of it; one may clearly ſee it, in almoſt every Page of his Book, that he is arguing againſt that which he doth not underſtand. One glaring

Evidence

Evidence of this Sort I have lately turned over in p. 181. where, after he has deſcanted on *Rom.* ii. 14, 15. and proved by it, what no Body denies, *viz.* that *the Light of Nature, common Reaſon, and Underſtanding, is a Law, a Rule of right Action to all Mankind; that all Men ought to follow it; and that if they do not they are anſwerable to God*; he infers, *therefore this Text is ſo far from ſerving the Purpoſe for which it is brought, that it overthrows the whole Scheme of Original Sin, as taught by the Aſſembly of Divines.* As if a moral Taint, or native evil Biaſs, upon the Will of Man, (which is all that the Aſſembly teaches,) were any Way inconſiſtent with the Obligation which all Men are under to follow the Rule, whether of natural Reaſon or of Revelation, which God has given them. Did any Mortal before Mr *T.* ever imagine, that a Diſinclination to Duty (whether natural or acquired makes no Difference in this Caſe) would ſet a Man free from all Obligation to perform the Duty; or, that an Inclination to any Sin would make it to be no Sin, in the Man that commits it. It is evident, indeed, and we ſhould certainly have known it if our Author had not told us, that he *doth not underſtand what a moral Taint means.* Again, *p.* 184. *By a natural Propenſity to Sin, he preſumes, is meant a neceſſary Inclination to Sin; or, that we are neceſſarily ſinful*

from the original Bent and Biaſs of our natural Powers, which, he ſays, *muſt be falſe; for then we ſhould not be ſinful at all, becauſe that which is neceſſary, or which we cannot help, is not Sin.* Here again it is moſt evident that our Author does not underſtand what a moral Taint deriv'd from *Adam*, or a native Propenſity to Sin, means: for if he had, he would not ſurely have argued at this monſtrous Rate; and inferred that a Propenſity or Inclination to Sin lays Men under a neceſſity of actual ſinning. It is Pity this Writer did not take ſome Pains to underſtand ſo plain a Notion, which I can hardly think is above the Capacity of a Child, before he gave himſelf the Trouble to write ſo large a Book againſt it.

He doth not know that we derive any thing at all from Adam, *but by the Will and Operation of God, no more than the Acorn deriveth from the Oak*, p. 185. And what then? May not an Acorn, partly corrupted, produce a corrupt Oak, under the general and blameleſs Influence of the God of Nature. Our Author doth not ſeem to know much of the Matter: However, though *he does not underſtand what a moral Taint can mean*, he roundly pronounces it *impoſſible* and *abſurd*. And juſt ſo, and with equal Truth and Reaſon, might a Man, who doth not underſtand Sir *Iſaac Newton*'s Philoſophy, pronounce him a *Blockhead*; and prove it too,

too, by as vehement Aſſertions as thoſe wherewith this Author has ſo clearly proved and eſtabliſhed his Point.

The *fourth* Objection which Mr *T.* is aware of, runs thus: *But it hath been often obſerved, that the Vices of Parents do infect the Blood of their Children, and communicate to them bodily Diſtempers, yea, and the Vices themſelves; what Abſurdity then is it to admit we derive a vicious Taint from* Adam. To which he anſwers, *It is not poſſible that Parents ſhould, by Propagation, communicate Vice; which is always the faulty Choice of a Perſon's own Will*, p. 188. I preſume he means actual Vice or Sin, if he means any thing. But what does this prove againſt their communicating vicious Inclinations, which is all that the Aſſembly, and the Divines of their Stamp, do in this Caſe contend for? Indeed, juſt nothing at all. From whence it is further manifeſt that our Author doth not underſtand what he is writing againſt. He allows *a Man may poſſibly have Paſſions and Appetites of the ſame Degree or Quality with thoſe of his Progenitors; but this*, he ſaith, *can truly be aſſigned to no other Cauſe beſides the Will of God*, p. 189. But, methinks, after his honeſt Profeſſion of his Ignorance in this Matter, his Modeſty ſhould only have ſaid, *I can aſſign no other Cauſe*, &c. and not thus have made his own Underſtanding the ſupreme Meaſure of what can be done.

As for bodily Diſtempers, which many Children derive from the Vices of their Parents, our Author apprehends, that *ſuch Changes which happen in their Conſtitutions are manifeſtly for the better*, and are appointed *favourably* to them: that is, it is manifeſtly for the better for a Child to inherit the *King's-Evil*, or *Foul Diſeaſe*, and drag on five or ten Years of Miſery, and then die of it. I will not uſe our Author's Language of Popedom and Infallibility, and ſay, *ſurely*, *evidently*, and *beyond all Doubt*, it cannot be for the better; but I muſt honeſtly confeſs, that it is not manifeſt to me that it is for the better; nor doth any thing that he hath wrote on this Head at all perſuade me that it is ſo.

It may be objected to our Author's Scheme *fifthly*, That *Children begin very ſoon to ſin; and how can this be accounted for but upon the Scheme of Original Sin; namely, that it is infuſed into our Nature.* Mr *T.* accounts for it by the neglect of Parents to endeavour to bring up their Children in the Way of Virtue, and to correct their Appetites with proper Diſcipline and the Rod. But how Children, who are perfectly pure and innocent, even as *Adam* was when he firſt came out of the Hand of a pure and holy God, ſhould ſo generally want the Rod, is not eaſy to conceive. I look upon *Solomon*'s Account of this Matter to be really better than our Author's, *viz.* that *Fooliſhneſs is bound*

bound in the Heart of a Child. Mr *T.* tells us, that *if Parents firſt learned true Wiſdom for themſelves, and then endeavoured to bring up their Children in the Way of Virtue, there would be leſs Wickedneſs in the World, and the Untractableneſs of Children leſs viſible.* But would there then be no Wickedneſs in the World? Would Children grow up in perfect Innocence? And is it found, in fact, that the Virtue or Wickedneſs of Children, their Tractableneſs or Untractableneſs, is always in proportion to the Wiſdom and Endeavours of their Parents, to bring them up in the Way of Virtue? No. Mr *T.* acknowledges, that *after all, Children may be drawn away and enticed into Wickedneſs when Parents have done their beſt*, p. 192. But can it reaſonably be ſuppoſed that this would be ſo univerſally the Caſe, as in fact it is found to be, if all Children were perfectly pure and innocent by Nature?

A *ſixth* Objection, which our Author obviates, is taken from *Rom.* vii. 23, 24. *There is a Law in our Members which warreth againſt the Law of our Minds, bringing us into Captivity to the Law of Sin and Death; and the holy Apoſtle, with Sorrow, acknowledgeth this was his own Caſe: And doth not this prove that this is the Caſe of all Men, even good and holy Men while they are in this World; and conſequently, that we came into the World infected and depraved with theſe ſinful Diſpoſitions?* To

To this Objection our Author, in the *firſt* Place oppoſes his ſenſeleſs Argument, which he has ſo often repeated, *viz.* That *if we come into the World infected and depraved with ſinful Diſpoſitions, then Sin muſt be natural to us; and if natural, then neceſſary, and if neceſſary, then no Sin.* This has been abundantly anſwered before; and I can hardly ſuppoſe my Reader to be ſo ſenſeleſs as that he needs to be again reminded of ſo obvious a Truth, *viz.* that natural evil Inclinations do not make any Sin neceſſary, as to the actual Commiſſion of it.

Secondly, Mr *T.* aſſures us, that *the Apoſtle doth not here ſpeak of himſelf, or of any other Man, as he cometh into the World, but as he is afterwards depraved by his own Choice.* This is begging the Queſtion. And, as he has not favoured us with any Proof of this his Aſſertion, we are not bound to believe it.

Thirdly, He aſſerts further, that *the Apoſtle doth not here ſpeak of himſelf, or of any Man, in a regenerate State; but deſcribeth the unhappy Condition of a Jew, in the Fleſh, under the Power of Sin, and under a Law which condemneth him to Death for it.* For this, I am ſure, he ought to bring moſt apparent Proof, ſince the Text doth, by no means, lead us to ſuch a Tranſition, from *Paul*'s ſpeaking in his own Name, to his ſpeaking in another's Name. That the Apoſtle

Apoſtle *ſpeaks of a Jew under the Power of Sin*, ver. 5. *For when we were in the Fleſh, the Motions of Sin, which were by the Law wrought in our Members to bring forth Fruit unto Death*; that he here ſpeaks of a Jew, that is, of himſelf when he was a Jew, I readily grant. But, *that St* Paul *doth not ſpeak of himſelf*, our Author *thinks is manifeſt enough; for the Perſon, or Perſons, of whom he ſpeaks, were before the Commandment came, once without Law*, ver. 9. *but the Apoſtle was born and continued under the Law 'till he was a Chriſtian; and, therefore, it cannot be true that he was ever without the Law*, p. 194. No more can it be true that any other Jews were ever without the Law, in the Senſe which our Author puts on that Expreſſion, ſince *Moſes*'s Time. But how eaſy is the Senſe in which this Text is more commonly underſtood, *without* the Law, i. e. *without any inward Senſe of the Law working upon Conſcience.* Before he applied the Law to his Conſcience he was not ſenſible of the working of Sin, nor of his State of Death becauſe of Sin; ſo he was *alive without the Law.* But *when the Commandment came*, i. e. when it was ſet home with Power on his Conſcience by the Spirit of God, *Sin revived* in the Senſe of it, and *he died* as to the Opinion which he had of himſelf. He now ſaw himſelf to be a dead Sinner, juſtly condemned to Death by the righteous Law of God. But

But our Author's main Argument to prove, that St *Paul* does not here ſpeak of himſelf, is taken from ſome Expreſſions in the Deſcription of the Perſon here ſpoke of, which are ſuppoſed to be inconſiſtent with the Character of a truly good Man, as well as with the Account which this Apoſtle does elſewhere give of himſelf; as particularly *ver.* 14. *I am carnal, ſold under Sin.* I grant this Expreſſion ſounds harſh and ſevere to be applied to the holy Apoſtle, and it is, indeed, almoſt the only Difficulty in the Application of all that is here ſaid to him. But might not a very humble good Man, when complaining with the utmoſt Deteſtation of that Principle of Sin which he ſometimes found working in him, make uſe of ſuch a ſtrong Expreſſion as this, which yet need not be taken in its utmoſt and moſt ſevere Senſe. Doth not *David* in his Humiliation ſay, *I am a Worm, and no Man*, Pſ. xxii. 6. And what if *Paul*, in his deep Humiliation, ſhould have ſaid, *I am a Sinner, and no Saint*; might not ſuch an Expreſſion have been allowed in ſuch a Caſe? Nay, doth he not ſay of himſelf, *I am leſs than the leaſt of all Saints*, Eph. iii. 8. (ελαχιστοτερῳ) and will our Author ſay, this Expreſſion muſt needs be taken in its utmoſt and moſt ſevere Senſe? As for that other Expreſſion which Mr *T.* hinges on, *ver.* 24. *O wretched Man that I am, who ſhall deliver me*

me from the Body of this Death, which, he ſays, *plainly ſuppoſes, that the Perſon here ſpoke of is not delivered from the Slavery of Sin, and from Death, the Condemnation of the Law.* I cannot ſee, that this is ſuppoſed here plainly, or at all; for he might very well cry out, *who ſhall deliver me from* the inward Working of *this Body of* Sin, or *Death*; though he knew himſelf to be freed from its condemning Power.

It is a weaker Argument ſtill, by which our Author endeavours to prove, that this Chapter does not ſpeak of any regenerate Perſon whatſoever, *becauſe it is the conſtant Inſtruction of the Goſpel that we mortify the Deeds of the Fleſh; and the certain Rule of the Goſpel, that all who are born of God, and are in Chriſt, have really mortified the Fleſh with the Luſts.* For the Perſon, who here ſpeaks, might be conſtantly employed in mortifying Sin, and he might really have mortified it, in a good meaſure; and yet have Reaſon to complain bitterly of its inward working ſtill.

But allowing there may be ſome Difficulty in applying one or two Expreſſions in this Chapter to the Character of a good Man; yet I apprehend there is much more Difficulty in applying ſeveral other Expreſſions to the Character and Condition of *a Jew in the Fleſh; an unregenerate Man who is under the Power of Sin; of one enſlaved to Sin without*

Help, and ſubjected to Death without Pardon: viz. That *he conſents unto the Law that it is good*; that *he delights in the Law of God after the inward Man*; that *he would do good*; that *to will is preſent with him*; or, that his Will is brought over to an Approbation and Choice of Holineſs and Obedience to the Law of God; and when at any time he fails of his Duty, and commits Sin, *he doth what he allows not, what he would not:* That Sin is the Burden of his Soul, he earneſtly deſires to be delivered from it, and cries out, *O wretched Man that I am, who ſhall deliver me from this Body of Death?* Are theſe the Deſcriptions and Characters of an unregenerate Man; of *one who is not delivered from the Slavery of Sin, but is in Bondage and Subjection to it?* Might I not anſwer in our Author's modeſt Language, p. 214. *Surely they are not, it is evident beyond all Doubt, certainly* the Apoſtle is here deſcribing a good Man; he *ſpeaks infallibly* of a regenerate Perſon; he *undeniably* ſpeaks of himſelf in his own proper Perſon. *He cannot be ſuppoſed, by* ſo good *a Character, to deſcribe the State of an* unregenerate Man, who is under the Power of Sin; unleſs he can be ſuppoſed to repreſent the Lovers of Sin and the Lovers of Holineſs under the ſame Character, and in the ſame State. But it is not worth while to purſue this Argument any further at preſent, becauſe it is quite foreign

to

to the Purpoſe in hand; and for what Reaſon our Author has filled up ſo many Pages with it, unleſs it were to ſwell the Bulk of his Book, is not eaſy to ſay. Whether St *Paul* ſpeaks here of himſelf, or of ſome other Perſon; of a natural, or of a regenerate Man, 'tis all one to the Doctrine of Original Sin. If you ſuppoſe the Apoſtle is ſpeaking of a good Man, this Paſſage of Scripture ſhews that there is a corrupt Biaſs upon the Hearts of Men inclining them to Sin, and indiſpoſing them to Duty and Holineſs, which it is exceeding difficult for Reaſon, and even for Grace, compleatly to conquer. Or, if you underſtand the Apoſtle as ſpeaking of an unregenerate Man, a carnal Jew, it will be exceeding difficult to account for ſuch a corrupt Biaſs upon all the carnal Jews, if it did not proceed from ſome common Cauſe; if they had not all derived it from ſome one corrupt Fountain. This Paſſage further proves, that ſuch a corrupt Biaſs upon the Heart does not make Sin neceſſary; for the Perſon who does here acknowledge and complain of ſuch an evil Biaſs, is very far from excuſing himſelf on that Account: He owns himſelf to be a *Sinner*, and calls himſelf a *wretched Man.* On that Account, therefore, it by no means follows, as our Author will have it again, *p.* 222. *that our coming into the World infected and depraved, with ſinful Diſpoſitions conveyed*

down to us from Adam, *makes any Man ſin neceſſarily, through the malignant Influence of ſome Principle which it was never in his Power to command, for then he would be no Sinner at all.* This ridiculous Argument, this *Crambe repetita*, has been ſo often repeated, that it is now grown quite nauſeous.

Our Author has himſelf favoured us with a Deſcription and Character of a good Man, which is ſomewhat different, indeed, from the Character which St *Paul* gives us, but not quite ſo conſiſtent: For Inſtance, he tells us, *p.* 220. *It is the real Character of every true Chriſtian; not that he feels he hath a corrupt and wicked Heart, but that he crucifieth the Fleſh with the Affections and Luſts.* But how he crucifieth this Fleſh, this ſinful Principle working in him, without feeling it, I muſt leave our Author to explain; which, I am perſuaded, no Man of inferior Abilities to himſelf can do.

We are obliged to Mr *T.* for his charitable Concern to *free us from a dangerous Snare into which, he fears, many have fallen,* from a falſe Perſuaſion that St *Paul* deſcribes a good Man, and is ſpeaking of himſelf in *Rom* vii. which, he ſaith, *hath a manifeſt Tendency to give us too favourable an Opinion of the Workings of criminal Affections; to make us remiſs in mortifying them; to encourage us to venture too far in ſenſual Indulgences; and to lull Conſcience aſleep when we*

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are fallen under the Dominion of them, p. 223. But how this Perſuaſion, *viz.* That a truly good Man is grieved, above all Things, at the Working of his criminal Affections, ſhould make any Perſon favourable to them, and remiſs in mortifying them, is not eaſy to comprehend. That this Character of a good Man, *viz.* that *he would do good*; that *he conſents to the Law of God, and delights in it*, and moſt earneſtly deſires to be delivered from all Workings of Sin, ſhould encourage any to venture too far in ſenſual Indulgences, is very ſurprizing. That this Deſcription of a renewed Conſcience, *viz.* That it is moſt tenderly ſenſible of the working of Sin even in the Heart, as well as in the outward Practice, ſhould tend to lull Conſcience aſleep: Theſe are Myſteries which our Author only can explain.

Thus Mr *T.* hath, in his Way, anſwered all Objections againſt his Scheme, and preſumes we are ſatisfied with his Anſwers: Yet he ſuppoſes, that, *perhaps, we may be inclined to Query.*

1. *Is not the Doctrine of Original Sin neceſſary to account for the Being of Sin in the World? How comes it to paſs there is ſo much Wickedneſs in the World, if our Nature be not ſinful?* To which he anſwers; Adam's *Nature, it is allowed, was very far from being ſinful, and yet he ſinned; and, therefore, the common Doctrine of Original*

Sin

He allows, that *our Temptations are more than* Adam's. He ſhould have conſidered alſo, It is by the Appointment of God that every Infant is now brought into the World under theſe ſuperior Temptations, and in the midſt of this Deluge of Iniquity. And would a juſt and kind Creator do this if there were no original Conſtitution, whereby original Degeneracy has overſpread all Mankind?

Our Author ſuppoſes, that *if we had come into the World with our preſent Nature, in an Age and Nation where Vice had been baniſhed, Virtue of all Kind univerſally practiſed, and the Grace of God, as at preſent, revealed, and had grown up under all the Advantages thence ariſing, we ſhould have come into Being under Circumſtances much more advantageous for Virtue and Piety, and for perſevering in it than* Adam, *p.* 229. This is all ſaid upon the Suppoſition, that our preſent Nature is not depraved and corrupted; and upon that Suppoſition he hath made a wonderful Diſcovery, *viz.* That if we had no Temptations to Sin, and better Advantages for perſevering than *Adam* had, we ſhould be under Circumſtances more advantageous for perſevering than *Adam* was. This is ſomewhat more evident than our Author's favourite Argument, *viz.* If *Sin be natural it is neceſſary.* But what ridiculous Trifling is it to argue upon a Suppoſition of what never

was

was in any Age or Nation ſince the Fall of *Adam?* And what, upon the Principle which he is arguing againſt, never will be. If this Author would ſay any Thing to the Purpoſe, he ſhould argue upon the Circumſtances which Mankind are actually in; and not upon a Suppoſition of Circumſtances which never were, nor ever will be.

4. The laſt Queſtion our Author ſtarts is, *How is it conſiſtent with the Juſtice of God, that we ſuffer at all upon Account of* Adam's *Sin?* For an Anſwer to this he refers back to his *Appendix* to *Part* I. I would alſo refer back to my Remarks on that *Appendix*; and let the Reader judge freely for himſelf.

And now, though Mr *T.* has proved his Scheme *certainly*, to *Demonſtration*, *beyond all Doubt*, and *infallibly*, he honeſtly declares *he is not infallible.* I make no Doubt but the Reader hath found that out before now.

He tells us, he *hath declared his Sentiments honeſtly and impartially.* I believe he has, *i. e.* his own Sentiments, or his own darling Scheme. *But* (to borrow a few more of his candid Words, *p.* 181.) *one cannot forbear obſerving*, upon the whole, *what ſerious Regard hath been paid to the true Senſe of Scripture, and how careful he hath been to eſtabliſh his Doctrine upon a juſt and firm Foundation in the Word of God*, when he could ſo wretchedly pervert ſo many Texts

of Scripture, from their natural and obvious Meaning, which *manifeſtly and undeniably affirm* the Doctrine of Original Sin; rather than ſubmit to the plain Senſe of Revelation againſt his own preconceived favourite Scheme. *The brighteſt Revelation thus wretchedly applied, muſt be worſe than the Darkneſs of mere Ignorance: It will not only not diſcover the Truth, but vindicate the greateſt Error.*

It is not yet enough to our Author's Purpoſe, that he hath explained away the Scripture-Doctrine of Original Sin; for there are other Scripture-Doctrines that ſtand ſo nearly related to it, and are ſo evidently connected with it, that, if poſſible, he muſt explain away theſe too, or he does nothing. He propoſes, therefore, to try what he can do with thoſe *two principal Articles*, REDEMPTION *and* REGENERATION.

As to the Doctrine of Redemption by *Jeſus Chriſt*, this Author hath, in a good meaſure, given us his own Sentiment before, *p.* 148, *viz.* that *as all we loſt in* Adam *was the Life which ceaſeth when we leave this World; ſo all that God's Grace doth for us in* Chriſt, *to repair that Loſs, is raiſing us up at the laſt Day.* But over and above this he now alſo allows, that *the Reaſon and End of Redemption in* Chriſt *was the erecting and furniſhing a Diſpenſation of Grace, for the more certain and effectual Sanctification of Mankind into*

into the Image of God; the delivering them from the Sin and Wickedneſs into which they might fall, or were already fallen; to redeem them from all Iniquity; and to bring them to the Knowledge and Obedience of God, p. 232. And this, as far as I can find, is all this Author underſtandeth by Redemption. Here is not a Word of the Atonement of *Chriſt*'s Death; *of his ſuffering for our Sins, the Juſt for the Unjuſt, and redeeming us from the Curſe of the Law, being made a Curſe for us; of his reconciling us to God by the Croſs; of his giving himſelf for us, an Offering and a Sacrifice to God; of his bearing our Sins in his own Body on the Tree, the Lord having laid on him the Iniquity of us all.* If our Author had been pleaſed to preſent us with a Catalogue of theſe, and many other Texts, that ſpeak nearly the ſame Language, as he hath done of the Texts that relate to Original Sin, what a World of critical Learning would he have diſplay'd, in order to clear up the Senſe of them; and to prove it muſt be ſuch as the Unlearned (for whoſe Uſe the Scriptures were written as much as for the Learned) could not, with the Help of the moſt literal Tranſlation, poſſibly underſtand them in. What demonſtrative Arguments, and infallible Proofs ſhould we have had, that not one of theſe Texts means any thing like the Senſe which the Words import.

However, let Redemption mean what it will, this Author finds, that *it refers only to the actual Wickedneſs of Mankind wherewith they have corrupted themſelves*; and not, as *Rom.* v. 12, *&c.* and 1 *Cor.* xv. 21, 22. expreſly refer it, to our being made Sinners in *Adam*, and our being brought under a Sentence of Condemnation and Death for his Tranſgreſſion. To prove this, he thinks it *ſufficient to put us in mind, that when the Apoſtle*, Rom. i. 16, 17. *is profeſſedly demonſtrating the Excellency and Neceſſity of Goſpel Grace* (which, ſaith he, *is the ſame Thing as the Redemption in* Chriſt) *for the Salvation of the World; he proveth it, not from the Eſtate of Sin and Miſery into which they were brought by* Adam's *Fall*, but from the *Sin and Miſery which they had brought upon themſelves, by their own wicked departing from God*, ver. 21, *&c.* 'Tis true St *Paul* begins his Diſcourſe on the Guiltineſs and Sinfulneſs of Men, in order to ſhew their need of Redemption and Juſtification by *Chriſt*, with an Account of the actual Tranſgreſſions of the idolatrous Gentiles; afterwards, *Chap.* iii. he treats of the univerſal Depravity and Corruption of all Mankind; and then proceeds, *Chap.* v. to ſhew, that we are all made Sinners in *Adam*, and that *by his Offence, Judgment is come upon all Men to Condemnation.* The Apoſtle's Method is clear and natural. He begins with

with that which was moſt obvious, even actual Sin; and then proceeds to ſpeak of Original Sin as another, and more remote, Cauſe of the Neceſſity of Redemption for all Men, for Jews as well as Gentiles. But to infer, that becauſe he begins with the Mention of actual Sins, in order to demonſtrate the Neceſſity of Redemption, therefore he wholly excludes Original Sin out of the Account, though he ſo expreſly ſpeaks of that too afterwards, in it's proper Place; this is ſuitable only to our Author's Way of Reaſoning; and I verily believe the Thought was originally his own.

He often ſurpriſeth us with extraordinary Arguments; but he would have us ſurpriſed with what has nothing at all wonderful in it, *viz. That* Chriſt *ſaith nothing, in the four Goſpels, of redeeming us from the Sinfulneſs and Corruption of Nature derived from* Adam, *p.* 235. And *ſeeing he ſpake exactly according to the Commiſſion which the Father gave him, may we not ſafely conclude, it was no Part of his Commiſſion to preach the common Doctrine of Original Sin?* p. 236. With juſt as much Reaſon may we as ſafely conclude, that the *many Things* which *Chriſt* had to *ſay* to his Diſciples, which they could not *bear* during the Time of his perſonal Miniſtry, *John* xvi. 12. but which, according to his Promiſe, *ver.* 13. he afterwards taught them by his Spirit, and by them to the World,

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juſt as well may we conclude that none of theſe Things were in *Chriſt*'s Commiſſion to teach and make known to Men. It makes no reaſonable Difference, as to the Ground of our Faith, whether a Doctrine was delivered by *Chriſt* in Perſon, or by his Apoſtles under the Inſpiration of his Spirit. 'Tis the ſame Thing whether it be written in any of the four Goſpels, or in any of the divine Epiſtles: One is as truly the Word of *Chriſt* as the other: There is only this Difference, the Epiſtles were wrote, and the Matters contained in them were delivered, after the Reſurrection and Aſcenſion of *Chriſt*; therefore after the Commencement of the Goſpel Diſpenſation: Whereas, all the Diſcourſes of *Chriſt*, which are recorded in the four Goſpels, were delivered by him while as yet *the Kingdom of God was only at hand*, and before the Goſpel Diſpenſation was actually begun. It is natural, therefore, to look for the peculiar Doctrines of the Goſpel rather in the Epiſtles, than in any of the four Hiſtories of *Chriſt*'s Life and perſonal Miniſtry. However, this Doctrine of Original Sin was not peculiar to the Goſpel Diſpenſation. *Chriſt* ſpake of it, and referred to it once and again during his perſonal Miniſtry; as, for Inſtance, in his Diſcourſe to *Nicodemus*, John iii. 6. *That which is born of the Fleſh is Fleſh*, &c. But it is not at all ſurprizing that he did not ſpeak ſo largely

and

and fully of redeeming us from Sin, whether original or actual, by the Price of his Blood, before that Price was actually paid, as his Apoſtles do afterwards. Beſides, it appears the Diſciples were in a very weak State of Knowledge, and ſtrangely over-run with Jewiſh Prejudices, during the Life of *Chriſt*. They had ſet their Hearts, and their whole Hopes, in a manner, on temporal Redemption from outward Calamities; they could not yet bear to be told that their Hopes, as to this Matter, muſt be utterly diſappointed; and that the Redemption which *Chriſt* would obtain for them was merely a ſpiritual Redemption, from the Guilt of Sin both original and actual, and from that Sinfulneſs and Corruption of Nature which they derived from *Adam*. So that we *can ſuppoſe a* very *juſt Ground upon which it was not fit* that *Chriſt* ſhould ſpeak more plainly than he did to his Diſciples about *redeeming* them *from the Sinfulneſs and Corruption of Nature*. *Chriſt* himſelf gave a ſubſtantial Reaſon for it, *viz.* becauſe this was one of thoſe Things which he had to ſay to them, but as yet they could not bear it. Therefore, we have no Cauſe to be ſurpriſed that no more is ſaid about this Doctrine, in thoſe Diſcourſes which *Chriſt* delivered before his Death. But *to Us he has told it* plainly, and *We do find* the Doctrines of Original Sin and Redemption from it by *Jeſus Chriſt, diſtinguiſhed emphatically*

tically in almoſt *every Page* of the divine Epiſtles.

Mr *T.* ſays, *It hath been delivered as a fundamental Truth, That no Man will come to* Chriſt, *the ſecond* Adam, *who is not firſt thoroughly convinced of the ſeveral Things he loſt in the firſt* Adam. *If ſo, then ſurely our Saviour, in his Miniſtry, would have laboured above all Things to explain and inculcate the Pravity and Defilement of Nature we derive from* Adam, *and the eternal Damnation due to all Men on that Account*, p. 236. As to this, I need only add to what I have ſaid in the laſt Paragraph, that a Sinner's Senſe of his many Wants is neceſſary to his coming to *Chriſt* ; though he may not at firſt know much about *Adam*. And this Senſe of his Wants is very much inculcated by *Chriſt* in his perſonal Miniſtry, as well as by his Apoſtles afterwards.

In the next Page our Author proves, with his uſual Strength of Argument, That *Original Sin, as it is Guilt imputed, is no Object of Redemption; becauſe imputed Guilt is only imaginary Guilt—for I am not guilty of a Sin I never committed.* This Argument hath been conſidered and anſwered before. I would only now aſk again, When Poverty and Diſtreſs come upon the Poſterity of a Traitor, for his treaſonable Act, is it only imaginary Guilt that lies upon them, and for which they ſuffer? And when the King by a gracious

cious Act of Pardon, reſtores the Eſtate and Honours to the Children, is it ſuppoſed that the Children never had the Guilt of Treaſon imputed to them?

Another Scripture-Doctrine which our Author muſt try to explain away, as ſtanding in oppoſition to his Scheme, is REGENERATION; by which he underſtands, *our gaining the Habits of Virtue and Holineſs*, p. 247. He owns, indeed, that, in explaining this Doctrine, he *does not ſtand upon the Scripture Senſe of Terms*, p. 239. which is very true: And he might with equal Truth have ſaid the ſame concerning the Explication he has given us of Original Sin, and of Redemption. He *doth not ſtand upon the Scripture Senſe Terms*, for he finds, it ſeems, that the ſacred Writers have uſed very improper Terms, whereby they have wretchedly confounded and obſcured the Doctrine of Regeneration; our Author, therefore, takes the Liberty to ſubſtitute better Terms in the Room of theirs. They talk of being *born again*, *born of the Spirit*, and *renewed in the Spirit of the Mind*, of Mens becoming *new Creatures*, in which *old Things are paſſed away, and all Things are become new.* They expreſs Regeneration by Mens being *new created in* Chriſt Jeſus, *by their riſing with* Chriſt *from Death to Newneſs of Life*; by *God's opening their Eyes and turning them from Darkneſs to Light, and from the Power of Satan to God*, by his *giving them a new Heart, and a new Spirit*, &c. If this

Writer had *ſtood upon the Scripture Senſe of Terms*; or if he had ſuppoſed that theſe Scripture Terms have, really, any Senſe and Meaning in them, he could not ſurely have given us ſo pitiful an Account of Regeneration as he does. *He takes it, to be born again, or of God, is no other than to attain thoſe Habits of Virtue and Religion, which give us the real Character of the Children of God*, p. 239. It ſeems, however, by his own Account, there are ſuch things as *Habits* of Virtue and Religion; and if ſo, where is the Impropriety of ſuppoſing, that God may infuſe thoſe Habits at once into the Soul in ſome Degree? which is the very thing the Scripture Terms do ſo naturally import: And why then muſt we not ſtand upon the Scripture Senſe of theſe Terms? What need have we to depart from their plain and obvious Meaning? Whatever good Habits are not impoſſible to our Nature, but which Men can be ſuppoſed to gain by their own Induſtry and Exerciſe, God could, no doubt, concreate with us; or his almighty Power can infuſe them immediately into us whenever he pleaſeth. Cannot God make us as good as we can make ourſelves? and cannot he do that in a Moment which we can do in any length of Time *? Nay, do not we

* *N. B.* I only ſuppoſe here for Argument's Sake, that Men might in Time gain the Habits of Virtue and Holineſs by their own Power, not that I can believe that any Men really do ſo; for *We are not ſufficient, of ourſelves, to think any thing as of ourſelves*, 2 Cor. iii. 5. *It is God which worketh in us, both to will*

we know that, in other Caſes, God hath actually, and at once, infuſed ſuch Habits into ſome Men, as others have not been able to gain without Years of diligent Application and Labour. The Habit of underſtanding and ſpeaking divers Languages, which he infuſed into the Apoſtles, is an undeniable Inſtance of this Sort. And there is nothing more irrational in ſuppoſing, that God doth immediately infuſe the Habits of Virtue and Holineſs into thoſe Souls of Men whom he regenerates; and if we will adhere to the Scripture Senſe of Terms, it is as undeniable that he really doth this. So that after all, theſe Scripture Terms, *born of God, renewed in the Spirit of the Mind*, &c. give us a much better and clearer Account of Regeneration, than thoſe other Terms, which Mr *T.* has been pleaſed to ſubſtitute in the Room of them.

He acknowledges, that *in order to Acceptance with God, and an Admittance into his peculiar Kingdom, it is not enough for an intelligent Being to exiſt; but, moreover, it is abſolutely neceſſary that it learn to employ and exerciſe its Powers ſuitably to the Nature and Ends of them, that it be created anew*, p. 244. But what need there can be for an intelligent Being, ſuch as Man, to be *created anew*, if he had not loſt his original Righteouſneſs, is quite above my Comprehenſion.

will and to do of his good Pleaſure, Phil. ii. 13. And all thoſe *who become the Sons of God, are born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God*, John i. 13.

prehenſion. But this Author *doth not ſtand on the Scripture Senſe of Terms*, but takes the Liberty to put what Senſe he pleaſes on them. At this Rate the Scriptures would equally ſerve to eſtabliſh any Truth, or any Error; and inſtead of their being *profitable for Inſtruction*, they would be good for nothing.

The Account which Mr *T.* hath given us of *his* Doctrine of Regeneration *will explain to us*, as he tells us, *the Diſpenſation our firſt Parents were under before the Fall; and this alſo gives us a true Idea of the Fall, which was not ſurely, as it hath been commonly repreſented, a falling from a State of perfect Holineſs, but, indeed, a falling ſhort of ſuch a State. For if* Adam *had been originally perfect in the Habits of Holineſs, then what occaſion was there for any further Trial and Proof of his Holineſs*, p. 245. I would hope his changing the Phraſe *perfect Holineſs* in one Part of the Sentence into *perfect in the Habits of Holineſs* in the other Part, is nothing but a Miſtake, and not a diſhoneſt Artifice to deceive the Reader. Any body can conceive that *Adam* might have a Principle of Holineſs, which had no Mixture of Propenſity to Sin, and ſo might be in *a State of perfect Holineſs*; and yet there might be much Occaſion for his further Trial of actual Obedience, in order to confirm *the Habits of Holineſs*, and raiſe them to higher Perfection, as well as for other divine Purpoſes.

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As for this Author's Argument to prove that, according to the common Doctrine of Original Sin, it cannot be our Duty to be born again, and, conſequently, it cannot be our Fault if we are not, *becauſe we are utterly diſabled to all that is ſpiritually Good, and wholly inclined to Evil:* That is, by a corrupt Biaſs on the Will. It has been repeated and anſwered too often already, unleſs there were more Senſe in it.

He hath now, as he would perſuade us, fully explain'd what is meant by being born of the Spirit. But, perhaps, ſome of his Readers may a little wonder that he hath taken no manner of Notice of any Agency of the Spirit in all this Account. He himſelf ſeems ſenſible that he had almoſt overlooked it; as, indeed, he eaſily might do, when his Scheme has no need of it. *However, that he may not ſeem wholly to overlook the Doctrine of the Spirit's Aſſiſtance,* he will give us a brief Account of it, *p.* 247. He believes *the Communication and Influence of the Spirit of God in all Ages to aſſiſt our ſincere Endeavours after Wiſdom, and the Habits of Virtue, is a Bleſſing ſpoke of and promiſed in the Goſpel, but never as ſuppoſing any natural Corruption or innate Pravity of our Minds.* But certain it is, that *Chriſt* oppoſeth our being *born of the Spirit,* to our being *born of the Fleſh,* John iii. 6. *That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit;* therefore, the promiſed Influence of the Spirit in Regeneration ſuppoſeth

ſeth ſomething that we are *born* with, which makes ſuch an Influence neceſſary to our being *born again*; and if that be not *natural Corruption or innate Pravity of the Mind*, let our Author tell us what it is. It is plain it is not any Habit of Sin acquired in after Life, that is there referred to; for it is ſomething we are *born* with: and if to be *born of the Fleſh* means nothing but to have *the mere Parts and Powers of a Man*, as our Author has before explained this Text, *p.* 144. And if, according to his Scheme, theſe Parts and Powers are all *pure* and *uncorrupted*, I know of no need we ſhould have of any ſuch Influence of the Spirit to be ſuper-added to our natural Powers, *to aſſiſt us in our ſincere Endeavours after Wiſdom, and the Habits of Virtue*; and then the Promiſe of it is as impertinent, as our Author's Account of it is trifling, which it is not worth while to detain the Reader with one Moment. We haſten, therefore, to the

Concluſion of the Book in which there are abundant Specimens of this Author's Candour and Fairneſs, appearing in the Inſinuations he makes, and the Conſequences he is pleaſed to faſten on the Doctrines which he has been oppoſing.

He tells us, theſe Doctrines *repreſent the divine Diſpenſations as unjuſt, cruel, and tyrannical*, p. 249. As the *true* and only Anſwer which this deſerves, would not be quite civil for me to return to a Scholar and a Gentleman, I chooſe to truſt it to the Reader's Judgment, without any Anſwer at all. He

He thinks *common Experience will make it good, that the more any ſtudy and perſuade themſelves of the Truth of ſuch Points, the more they are liable to dreadful terrifying Apprehenſions of the Deity, and the moſt ugly Thoughts and Injections.* And I am ſatisfied, common Experience will make it good, that without ſome ſerious Thoughts and Meditations on theſe Points, ſcarce any will be truly humble and poor in Spirit, and depend on the Riches of divine Grace in *Chriſt.*

He aſks, *Hath not* the Doctrine of Original Sin *a Tendency to chill and benumb our Spirits, to cool our Love, to damp our holy Joy and Praiſe?* I anſwer, No; but quite the contrary, *viz.* to inflame our Hearts with Love, and to exalt our Praiſe to God our Redeemer and Saviour from the manifold Ruins of the Fall. He goes on, *Do we thus requite our Father by running down and leſſening his Beneficence?* I anſwer, We do not in the leaſt leſſen God's Beneficence by owning the Guilt and Miſery that Man has brought on his own Nature and Condition. He ſtill proceeds in the ſame Strain, *Doth not the Doctrine of Original Sin teach you to transfer your Wickedneſs and Sin to a wrong Cauſe?* I anſwer, No; but to the true Cauſe. But then, ſaith our Author, *If the Corruption of your Nature be the Cauſe, you muſt be neceſſarily vicious.* If he had not repeated this ſenſeleſs Falſhood ſo often, it might, with more Charity, have been imputed to mere Ignorance and Thoughtleſſneſs;

Thoughtleſſneſs: But if this be his beſt Effort and his *dernier Reſort*, we may pronounce his Strength to be Weakneſs; and his frequent Repetition of it ſhews his Poverty of Argument, as well as his Effrontery.

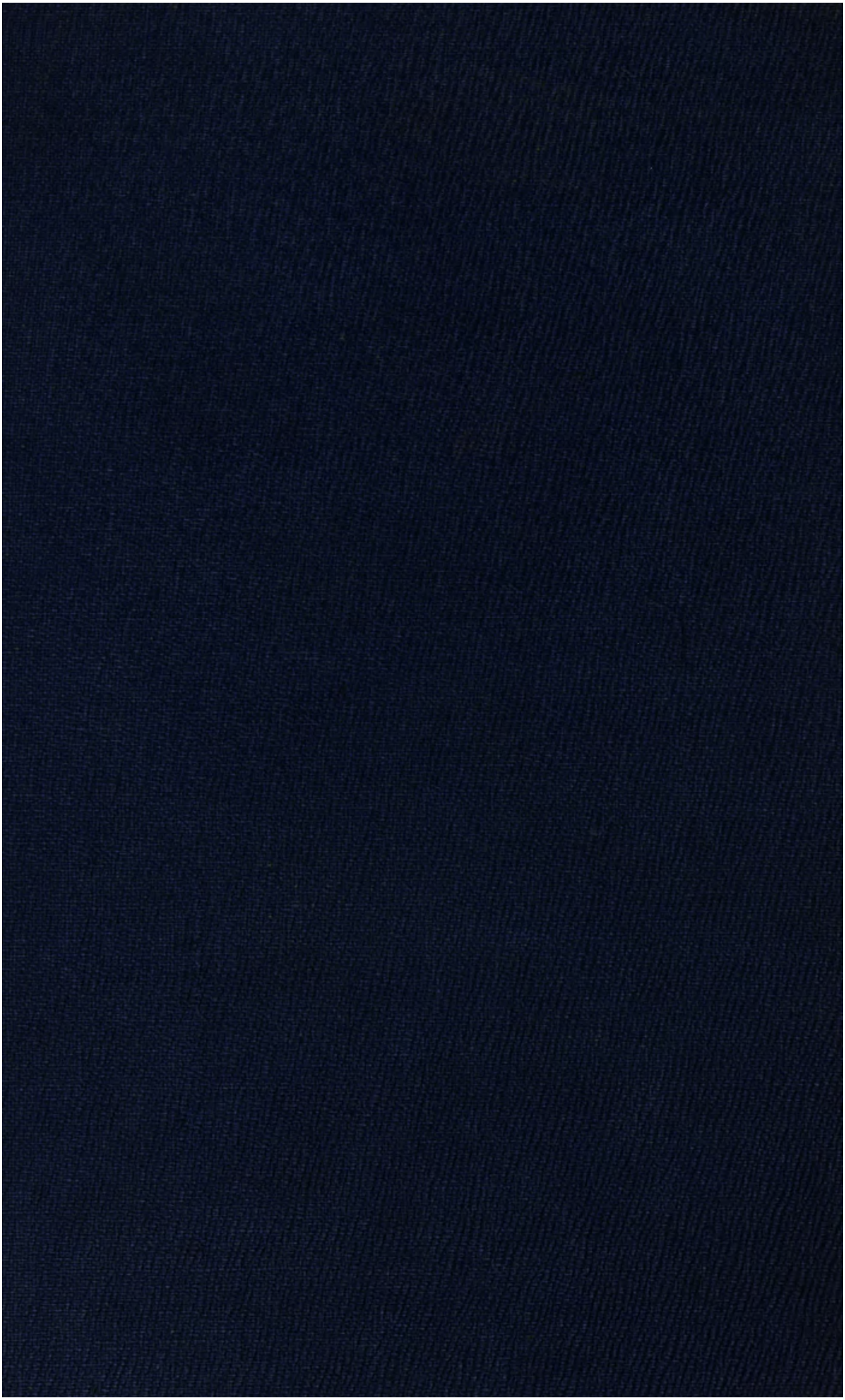
To the Belief of this Doctrine he imputes it, that *the generality of Chriſtians have been the moſt wicked, lewd, bloody, and treacherous of all Mankind*, p. 252. He might have known, that the generality of lewd, bloody, and treacherous Chriſtians, are Chriſtians only in Name, as dwelling in Chriſtian Nations; but not one in a hundred of them either properly believes, or diſbelieves this Doctrine, or has ever conſidered any thing about it. He might have known too, that the beſt of Chriſtians in many Ages have firmly believed this Doctrine; and that it is fully believed by ſome of the moſt holy Men we now know. In ſhort, he calls this divine Truth, which is ſo firmly eſtabliſhed by Reaſon and Scripture, *a Maſter-piece of the old Serpent's Subtilty*, p. 253. This is decent and candid indeed.

He will have *theſe Doctrines to ſet Religion in direct Oppoſition to Reaſon and common Senſe, and ſo to render our rational Powers quite uſeleſs to us, and conſequently Religion too.* Were I inclined to retort his Slander, it would be eaſy to fix it on his own Scheme, which ſtands in direct Oppoſition to Scripture and Reaſon, and the Experience of all Mankind, whether Heathens, Jews, or Chriſtians, in all Ages; and

and it renders the glorious Goſpel, the Atonement of *Chriſt*, and the Influences of his Spirit, in a manner, uſeleſs: And then it is no Wonder that, in Proportion, as this Scheme prevails, Infidelity abounds; as is moſt apparently the Caſe. This Author would blind our Senſes, as well as our Reaſon, when he would have us believe, that the Doctrine of Original Sin *hath filled our Land with Infidels.* He aſketh again, *Which Notions are moſt likely to operate beſt upon Parents Minds, and moſt proper to be inſtilled into a Child?* So would I aſk too, Which Notions are beſt, the true or the falſe? Here he makes the Doctrine of Original Sin to ſay, that *Children come into the World in the worſt and moſt deplorable State of Corruption*, p. 254. None ſay, the worſt and moſt deplorable, beſides our Author. Their State is bad, yet, no doubt, it might be much worſe. He aſketh again, *What Encouragement Parents have to bring their Children up in the Nurture and Admonition of the Lord, if they think they are under the certain Curſe of God to eternal Damnation.* But who aſſerts this? If no body, let this Writer be accountable for his own Slanders.

Now we come to the Cloſe of all. And I rejoice, that as I ſet out at firſt, with this Author, in perfect Harmony, ſo, though we have happened to differ by the Way, we are like to conclude in the ſame Harmony; and part, as I hope, good Friends. For I moſt heartily agree to what he writes, *p.* 258. *As for me I*

am a weak and imperfect Man, and may have ſaid ſeveral weak and imperfect Things. Nay, if his Modeſty had even added, ſeveral falſe, ſlanderous, ſpiteful, and malicious Things, I ſhould not be ſo uncivil as to contradict him.

We have met with many wondrous Things in this Book; and it is to me a greater Wonder than almoſt any of them, that this Book hath been received with ſuch uncommon Applauſe by many of the declared Enemies of Bigotry, and Pretenders to rational Religion. What St *Paul* obſerves concerning the Pretenders to Religion in his Time, *viz.* that *all Men have not Faith*, 2 Theſſ. iii. 2. may ſurely, with a little Variation, be apply'd to the Pretenders to Reaſon in our Day, *viz.* that *all Men have not Senſe.* May *we be delivered from ſuch* (ἀλο-γοι) *abſurd Men*, who (as Dr *Delaune* very juſtly obſerves in his Sermon on Original Sin) do, *before they are aware, confirm the Truth in Queſtion by ſo unreaſonably oppoſing it; by this means diſcovering themſelves to be very apparent Monuments of the Ruin of human Nature.*

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